

Mind



Matter.

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For Mind and Matter.

TO THE TRENT.

BY T. P. NORTON.

Charming river,
Winding ever
Through the meadows
Nenth the shadows
Where the willows meet again,
Brightest linking,
To my thinking,
In fond memory's glittering chain.

Faltering never,
Flowing ever,
Nenth the arches
To the marshes,
At the long bridge there at Burton,
O'er the gravel,
Which in travel,
My bare feet were sorely hurt on.

When from schooling,
I was fooling
With a dangle
Pin-hook, nugging
For the minnows in the shoal,
Never heeding,
Aught of needling,
Nor how fast the moments roll.

For no measure
Of proud pleasure
Per came bounding,
With such bounding,
On the waves of fancy's spells:
With bounding,
So enchanting,
As the sound of Burton bells,

When at midnight,
In the moonlight,
Nearly dozing,
While reposing
On thy bosom in the vale,
I was listening
Through the glistening
To the tuneful nightingale.

Never tiring
Of admiring
In thy features,
Fairest creatures
Which were mirrored up to me,
Till the meadow
And the sweetest
Memory now reflects to thee.

O! there are rivers;
Sacred rivers,
Mythic fountains,
Nenth love's mountains
For the thirsty flowing free;
But an ocean
Of devotion
Ever flows from me to thee.

There's a river
Flows for ever
For each mortal
At death's portal;
No one's feet were ever hurt on,
Still I wander
To grow fonder
Of the river Trent at Burton.

Spirit Communication From Æschylus Through Alfred James.

ÆSCHYLUS, (Greek Poet.)

"I GREET YOU, SIR:—If you desire earthly success you must pander to ignorance. I hope the day will come when that will not be the case, but it has not yet arrived. When I lived on earth, a man that wrote anything that did not flatter the gods, could not hope for success. I have written many tragedies; a few of them are extant to-day. I do not mean the originals but copies of them. I was accused of retreating from the field of competition out of jealousy of a rival writer; but the real cause of my retreating at that time was my atheism. In writing those grand tragedies about warring gods, I was led to examine all the ancient writings that were then extant. The more I read the less I believed, until it became clear to me that all the gods were created by man, and that all divine revelation, so-called, was the work of man alone. Man's spiritual aspirations were shackled by the mixed ideas of the priests. The materials for my most celebrated work were obtained from Hesiod, who lived and wrote from three to four hundred years before my time, and they were obtained by him from some older authors. There are three out of the seven tragedies, now known to you moderns, that are mine. The other four are by later authors. The first is "Prometheus Bound-victus;" the second is "The Seven Before Thebes;" and the third is "Agamemnon." Now this dying-god idea, or the dying son of a god, according to my authority, Hesiod, (whose writings were extant then, but not now,) was old when he wrote his "Ode to Io," which was of a similar character to Prometheus and almost identical with the Jesus story. It has always been, and I fear will long be the resource of a guilty one to transfer his sins to an innocent person. It makes a kind of easy dying. There is where the great battle of reform, amongst you mortals, will have to be fought out. The question must be, whether a man should prefer to die knowing the truth, and to enter spirit life with that knowledge, thus to reach happiness; or whether he should prefer error with the darkness of ignorance attending him, and suffer a hell of remorse for his wasted time. As I could find nothing in my mortal life that satisfied the longings of my spirit, I became a misanthrope and retired into Sicily, where I departed the earth life about 455 or 457 B. C. My name was Æschylus. Hesiod to whom I have referred was a native of Thebes.

[We glean the following concerning Æschylus, from Smith's Dictionary of Greek and Roman Biography.—Ed.]

Æschylus was born at Eleusis, in Attica, in B. C. 525, so that he was thirty-five years of age at the time of the battle of Marathon, and contemporary with Simonides and Pindar. His father Euphorion was probably connected with the wor-

ship of Demeter, from which Æschylus may naturally be supposed to have received his first religious impressions. He was himself according to some authorities, initiated in the mysteries, with reference to which, and to his birth place Eleusis, Aristophanes makes him pray to the Eleusinian goddess. * * * At the age of twenty-five, (B. C. 499), he made his first appearance as a competitor for the prize of tragedy, against Chœrilus and Pratinas, without however being successful. Sixteen years afterward Æschylus gained his first victory. The titles of the pieces he then brought out are not known, but his competitors were most probably Pratinas and Phrynichus or Chœrilus. Eight years afterwards he gained the prize with the trilogy of which the Persæ, the earliest of his extant dramas, was one piece. The whole number of victories attributed to Æschylus amounted to thirteen, most of which were gained by him in the interval of sixteen years, between B. C. 484, the year of his first tragic victory, and the close of the Persian war by Cimon's double victory at the Eurymedon B. C. 470. The year B. C. 468, was the date of a remarkable event in the poet's life. In that year he was defeated in a tragic contest by his young rival Sophocles, and if we may believe Plutarch, his mortification at this indignity, as he conceived it, was so great, that he quitted Athens in disgust the very same year, and went to the Court of Hiero, king of Syracuse, where he found Simonides, the lyric poet, who as well as himself, was by that prince most hospitably received. Of the fact of his having visited Sicily at the time alluded to, there can be no doubt; but whether the motive alleged by Plutarch for his doing so was the only one, or a real one, is a question of considerable difficulty, though of little practical moment. It may be, as has been plausibly maintained by some authors, that Æschylus, whose family and personal honors were connected with the glories of Marathon, and the heroes of the Persian war, did not sympathize with the spirit of aggrandisement by which the councils of his country were then actuated, nor approve of its policy in the struggle for the supremacy over Greece. The contemporaries of his earlier years, Miltiades, Aristides, and Themistocles, whose achievements in the service of their country were identified with those of himself and his family, had been succeeded by Cimon; and the aristocratic principles which Æschylus supported were gradually being supplanted and overborne by the advance of democracy. From all this, Æschylus might have felt that he was outliving his principles, and have felt it the more keenly, from Cimon, the hero of the day, having been one of the judges who awarded the tragic prize to Sophocles in preference to himself. On this supposition, Athens could not have been an agreeable residence to a person like Æschylus, and therefore he might be disposed to leave it; but it is still more than probable that his defeat by Sophocles materially influenced his determinations, and was at any rate the proximate cause of his removing to Sicily. It has been further conjectured that the charge of impiety which was brought against Æschylus, for an alleged publication of the mysteries of Ceres, but possibly from political motives, was in some measure connected with his retirement from his native country. * * *

"In B. C. 407, his friend and patron, King Hiero, died; and in B. C. 458, it appears that Æschylus was again at Athens from the fact that the trilogy of the Oresteia was produced in that year. The conjecture of Boeckh, that this might have been a second representation in the absence of the poet, is not supported by any probable reasons, for we have no intimation that the Oresteia ever had been acted before. In the same or following year, Æschylus again visited Sicily for the last time, and the reason assigned for this, his second, or as others conceive, his fourth, visit to this island is both probable and sufficient. The fact is that in his play of the Eumenides, the third and last of the three plays which made up the Oresteian trilogy, Æschylus proved himself a decided supporter of the ancient dignities and power of that 'watchful guardian' of Athens, the aristocratic court of the Areopagus, in opposition to Pericles and his democratical condottieri. With this trilogy Æschylus was indeed successful as a poet, but not as a politician: it did not produce the effect that he wished and intended, and he found that he had striven in vain against the opinions and views of a generation to which he did not belong. Accordingly it has been conjectured that either from disappointment or fear of the consequences, or perhaps from both these causes, he again quitted Athens, and retired once more to Sicily. But another reason which if founded on truth, perhaps operated in conjunction with the former, has been assigned for his last sojourn in Sicily. This rests on a statement made more or less distinctly by various authors, to the effect that Æschylus was accused of impiety before the court of the Areopagus, and that he would have been condemned but for the interposition of his brother Ameinias, who had distinguished himself at the battle of Salamis. According to some authors this accusation was preferred against him, for having in some of his plays either divulged or profanely spoken of the mysteries of Ceres. According to others, the charge originated from his having introduced on the stage the dread goddesses, the Eumenides, which he had done in such a way as not only to do violence to popular prejudice, but also to excite the greatest alarm among the spectators. Now, the Eumenides contains nothing that can be considered as a publication of the mysteries of Ceres, and therefore we are inclined to think that his political enemies availed

themselves of the unpopularity he had incurred by his 'Chorus of the Furies,' to get up against him a charge of impiety, which they supported not only by what was objectionable in the Eumenides, but also in other plays not now extant. At any rate, from the number of authorities all confirming this conclusion, there can be no doubt that toward the end of his life Æschylus incurred the serious displeasure of a strong party at Athens, and that after the exhibition of the Oresteian trilogy he retired to Gela in Sicily, where he died B. C. 456, in the 69th year of his age, and three years after the representation of the Eumenides.

"Æschylus is said to have written seventy tragedies. Of these only seven are extant, namely, the 'Persians,' the 'Seven against Thebes,' the 'Suppliants,' 'Prometheus,' the 'Agamemnon,' the 'Choephore,' and the 'Eumenides;' the last three forming, as already remarked, the trilogy of the 'Oresteia.'"

[We have thus quoted at great length the historical conjectures in relation to the life of Æschylus, in order to show how far wrong many similar conjectures are or may be in relation to some of the most distinguished men that have figured in the world's history; and also to show that where the proper conditions are given the spirits of these grand characters can return and correct the mistakes of history regarding themselves. It seems that the whole trouble in regard to the career of Æschylus, arose from Plutarch and other authors having attributed to Æschylus the authorship of plays that he never wrote. If the communication purporting to come from the spirit of Æschylus is true so far as the statement of facts is concerned, then there is no difficulty in solving all the historical questions that have arisen regarding him. Æschylus tells us that through his researches into the literature anterior to his time he became convinced that the gods and so-called sacred books of all peoples were the work of priests. He tells us that he was not the author of the tragedies which gave offence to the Athenians—that they were the works of later authors—and that he borrowed his materials for his greatest tragedy, "Prometheus Bound," from Hesiod, who lived nearly four hundred years before his time. He tells us that the idea of a dying god, or the dying son of a god, was old when Hesiod wrote his "Ode to Io." If that is true, and there is every reason to believe it is, then it is not worth while for Christian priests and clergymen to claim originality for the theological idea of a slain Saviour in the form of a dying-god. That idea was old, at least eight hundred years before the birth of their Jesus. A most remarkable feature of this communication is the reference to an Ode by Hesiod in honor of Io. There is no mention of such an ode, in the list of poems attributed to Hesiod, and but for the following facts this statement of the spirit might be questioned. Under the head of Io, Smith's Dictionary of Greek and Roman Biography, speaking of the wanderings of Io, says:

"The idea of Io having wandered about after her metamorphosis, appears to have been as ancient as the mythus respecting her, but those wanderings were extended and poetically embellished in proportion as geographical knowledge increased. The most important passage is in the Prometheus of Æschylus, 705, etc., although it is almost impossible to reconcile the poet's description with ancient geography so far as we know it. From Argos Io first went to Molossia and the neighborhood of Dodona, and from thence to the sea, which derived from her the name of the Ionian. After many wanderings through the unknown regions of the north, she arrived in the place where Prometheus was fastened to a rock."

This shows that if Æschylus obtained the materials for his tragedy of "Prometheus Bound" from Hesiod, as he says he did, it was from some poem of the latter entitled "An Ode," or "The Ode to Io," in which Prometheus, the chained and dying god, was consulted by Io as to the termination of the sufferings to which he had been condemned by the jealous Juno, mother of all the gods. We regard this reference to so ancient a version of the trials and sufferings of Prometheus and Io as most remarkable, and wholly incomprehensible upon any other theory than that the communication is authentic and genuine. But there is another matter that is equally remarkable. In referring to the three tragedies that he claims are authentic productions of his pen, he calls the second "The Seven Before Thebes." This tragedy has been always called "The Seven Against Thebes." This preposition *before*, in that title, is given no doubt correctly in the communication as the one used by Æschylus. To suppose that the preposition *against* was used or meant by him is hardly possible. To speak of seven chieftains before a powerful city is something natural; but to speak of them *against* it, would not convey the true meaning of the tragedy in connection with which it was used. But how came that remarkable correction to be made through the lips of Alfred James, who knew not one word of what was said, if not from the renowned Æschylus himself?

But the great lesson that this communication teaches is, that in Greece, in her palmy days, religious bigotry and intolerance was as active as it has ever been among the Christian priesthood since so-called pagan mythology gave place to its Christian offspring. Even so great and popular a Greek as Æschylus could not make known what his researches had demonstrated to be the truth, even in democratic Athens, because of the power and influence of the pagan priesthood. From

That time Æschylus, refusing to pander to the superstitious ignorance of his countrymen, by writing or representing what he knew to be false, went into voluntary exile, and died far away from the scenes of his well earned glory, and the beloved country that he so highly honored by talents and virtues.

We are no Greek scholar and therefore cannot venture to express a critical opinion as to the authenticity of the four tragedies of which the spirit that controlled the medium disowns being the author; but if one may judge of such a matter, from English translations of the Greek, we think there is the strongest reason to regard them as by other authors than the author of "Prometheus Bound," the "Seven Before Thebes" and "Agamemnon," while the three latter are certainly by the same author.

So significant and valuable do we regard this communication that we have thought it best to give it especial prominence by publishing it disconnected from the other communications received at the same sitting.

Reply to Friend J. Tenney.

Editor of Mind and Matter:

You still seem to think that there must be some disagreement in our views appertaining to the forces of nature; yet I am unable to see any, save that which arises from the cropping out of human ignorance and misunderstanding on our part. Truth, like a figure head, when viewed from different directions assumes different shapes and colors.

When I affirm that the forces that govern, have their existence independent of the governed; and you that they are derived from the governed, (which at best can only set the law in motion,) I predicate my faith upon all the forces in universal nature; natural, human and divine; you, yours upon individual action, backed by said forces. I think you will agree with me that we did not produce the law, but the law us; and if there was human action involved, it was subservient to the law. Independent of the law there could be no effect. Where, then, is the difference in our deductions: even if one chooses to reason from deduction, and the other from induction, we arrive at the same conclusion, do we not? Nothing that accrues from chemical action, can be brought out independent of law; the breath I draw, the working of my brain and the motion of my pen, at this moment, are chemical effects and servile instruments of law, and the law that is holding me to the task of elucidating the problem before me.

If instead of employing the terms father, mother, positive, negative, etc., I make use of the noun God, which is in everybody's mouth, and will be therefore understood by the general reader, I mean by it all you can by enumerating all the forces in nature. I do not mean a personal monster either big or little.

But your other proposition, (by which I presume you meant to convey a critical meaning,) "that positive becomes negative, and negative positive; father becomes mother and mother father;" your daughter becomes my son, and my son your daughter, is a giggling back of nature's machinery that looks a little shaky.

But I must still hold to the opinion that you simply startled the readers of MIND AND MATTER, by placing old familiar things in a new and unusual light. If I am mistaken—if you really have discovered some new truth, so fine as to be invisible to the natural eye—please pass along your microscope; or at least explain the nature of your wonderful discovery, so that the mind may receive some idea of its proportions. I do admit that worlds are subject to laws of production, but not to the laws of procreation by copulation to which the animal kingdom is subject.

It does not follow, because the poles of a battery are convertible, that all else must be also. When the elements reach their ultimatum, they are no longer convertible. Gold and silver are subjects of affluage, but not of conversion. You say: "I believe all fathers have been mothers and will be again." What of it? How much does belief weigh, which is barren of proof? To my mind, so long as proof is wanting, unbelief is a virtue worthy of all respect.

CHARLES THOMPSON,

St. Albans, Vt.

Letter From Moses Hull.

LINCOLN STATION, Pa., Feb. 14, 1881.

Editor Mind and Matter:

Some one has sent me a page of a recent number of your paper, in which you manfully defend me against the attacks of that most detestable of all sheets, the R-P Journal. While I care nothing for the Journal's attacks—in fact, take them rather as a compliment—I am greatly obliged to you for your defence. Your defence shows that at least one Spiritualist paper has both the sense of justice and the boldness to face the music. As for the Banner of Light—while everyone connected with it is a personal friend of mine—it has not the courage to face bigotry and prejudice and state what it thinks. Be it so; I can only reciprocate. I'll try to remember those who dare to stand on their own feet.

I have some articles in incubation against what is called "Scientific Materialism." I may try to get them ready for your paper.

As ever,

MOSES HULL.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

PINDAR, (A Greek Poet.)

I SALUTE YOU, SIR:

It is strange, but true, that the memory of earthly things is still with the spirit after twenty-four hundred years, or thereabout. I can see my native city, not as it is now, but as it was in my day. No friendship of kings can ever make me love those that conquered and destroyed my native city. I was, when here, what is called a poet. I preferred a gentle, quiet life, rather than a military one. I never could see any glory in men cutting each other's throats. As a spirit, I would advise all to cultivate brotherly love, instead of fighting and contention. I lived at from 425 to 450 years B. C., at Thebes, in Egypt. Owing to the buoyancy of my spirit, it is almost impossible to say what I want to say. By that, I mean I have a tendency to rise above those conditions. It is only by the exercise of my utmost will that I can speak at all, at this time. I feel it my duty to say this, in regard to religions: that they are all man made, as far as I, a spirit, have been able to discover. There is no other true revelation but that which comes through the light of reason. There is no happiness but what is earned by your own efforts. No gods, nor sons of gods; no virgins that are mothers of gods, but what have been manufactured by priests to order. Outside of the bare fact of spirit communication to mortals and through mortals, there is no religion. Some may say, "That is a religio." I say, No, it is not; and for this reason, that no matter how learned—how much advanced a spirit may be, it can only give you its individual experience, and is, therefore, no nearer to God, or the Infinite Spirit, than any other spirit, for in the end you will all be gods together. By that, I mean you will reach a state of purity. Even those spirits who are the demons of spirit-life, will in the end attain to those conditions. Their sins will be their only curse until their desires so curse them that they seek a purer atmosphere, in which their progression becomes a necessity. What I have here stated is from my own experience as a spirit. I ask none to believe it unless it seems to them reasonable. My name, when here, was Pindar; by some called Pindaros.

[We take the following account of Pindar from the American Cyclopaedia.—Ed.]

"Pindar (Greek *Pindaros*), a Greek lyric poet, born in Thebes, or in the village Cynoscephale, about 520 B. C., died about 440. The family to which he belonged was one of the noblest in Thebes. Pindar, in his boyhood, received lessons on the flute from the player Scopelinos, and his father sent him to Athens for instruction in the art, where he remained until about the age of 20. After his return to Thebes he received instructions from two professors, Myrtis and Corinna, of Tanagra. Plutarch says the latter advised him to introduce mythical narratives into his poems, as the music, rhythm and elevated language were properly designed simply to adorn the subject matter. In accordance with her recommendation, he wrote a hymn, still extant in part, which was filled with nearly all the Theban mythology; whereupon she said: 'We ought to sow with the hand, and not with the whole sack.' There is still extant an epinician ode written by Pindar in his 20th year in honor of Hippocles, a victor in the Pythian games. He rapidly acquired great reputation, and the different states of Greece and the tyrants of the colonies on important occasions applied to him to write choral songs. About 473 he visited Syracuse, where he remained about four years. The poems of Pindar consisted of epinicia or triumphal odes, hymns to the gods, peans, dithyrambs, odes for processions, songs of maidens, mimic dancing songs, drinking songs, dirges, and encomia or panegyrics on rulers. The only entire poems that have come down to us are the *Epinicia*, which were all written in honor of victories gained in the public games, with the exception of the 11th Nemean, composed when Arastagoras was installed in the office of prytanis at Tenedos. The mythical element is always prominent in them. Pindar was himself a strict worshipper of the gods; and appears to have placed credence in the marvellous and supernatural accounts of Greek legendary history, but he either formally repudiates or does not recount, the quarrels between the divinities, and all stories representing the gods as guilty of wicked acts."

[How characteristic of this Grecian poet is the above communication! It would seem that he had the friendship of kings for whom he had no love. Especially toward those who had destroyed his native city. It was with the greatest difficulty the spirit could hold control of the medium, owing, as he said, to the buoyancy of his spirit. This worshipper of myths supposed to be gods and mothers of gods, testifies that all gods and all religions are the work of priests. He has further learned the great truth, that all mankind in the end will be as gods in their desires and lives. We regretted that this spirit could not more fully and perfectly have communicated his thoughts, for he was undoubtedly a very highly advanced spirit.—Ed.]

DION OF SYRACUSE, (A Greek Statesman.)

ALL HAIL! TO THE SUN:

I mean that Sun that lighteth every man that comes into the world. When here, I had to do with law and legislation. I lived in an age that some called civilized, but when I compare it with the advanced condition of things among you now, it was only as a refined barbarism. In my mortal life I was betrayed and murdered by my best friend. This is sad, but true. And why should it have happened? As a mortal, I could not have answered that question. As a spirit, I can. My friend, Calippus, was a medium, and was controlled by the enemy of my father, and, in a passion, murdered me to revenge this revengeful spirit. I desired to make this communication to make people think; for you know not how many murders are committed by spirits acting on and controlling mortals. I have met my friend in spirit-life, and we are both aware of the real cause of his act. I desire also to say that justice can never be obtained by hanging a murderer. By doing so you only send him to the spirit life to become a worse enemy to you mortals, because nearly all of them enter the spirit life actuated by a feeling of revenge. This is my experience both as a mortal and as a spirit. I lived three hundred and twenty-five years before the so-called Christian era.

[We translate the following account of Dion from the *Nouvelle Biographie Generale*.—Ed.]

"Dion, of Syracuse, born in 409 B. C., died in

354. Son of Hipparchus, step-brother of Dionysius the elder, uncle and step-brother of Dionysius the younger. Dion owed the influence he exerted under those two princes to his superior talents and immense fortune. He alone of all the courtiers did Dionysius the elder manifest confidence in without reserve. He was called to participate in all affairs of importance in the government, and he seemed the firmest support of the tyranny. But whether by chance or the will of the gods the seeds of happiness, were sown at Syracuse, the first voyage of Plato changed the character and life of Dion. With a spirit, naturally elevated, Dion, inflamed with ardor for philosophy, made it the severe standard of all his actions. Dionysius not having been able to approve the discourse of Plato against tyranny, Dion did not fear to take firmly the defense of philosophy. This was to expose himself to the anger of the tyrants; but such was his influence, that he was, nevertheless, shortly afterwards charged with an embassy in which he won the esteem and admiration of the Carthaginians."

[Dion was banished by Dionysius, and was an exile in Greece. While in that country he determined to liberate his countrymen from the tyrant's yoke. In this undertaking he was successful. He succeeded to the government, but his whole administration of affairs was disturbed by the intrigues and conspiracies of those who were jealous of his virtues and success.—Ed.]

"In these conjunctures, an Athenian, Calippus, who had accompanied him from Greece, persuaded him that amidst the perils that threatened him, it would be prudent for him to choose among his most intimate friends an apparent enemy. He would thus be enabled to know the most secret thoughts of those who surrounded him, and counteract their plotting against him. Calippus was guilty of the perfidy of having himself chosen to play this odious part. Fully in the confidence of Dion, he finally conspired against him; united his enemies, encouraged their hatred, and incited them to vengeance. Aristomachus and Arctius informed of his menaces, hastened to warn Dion, who, smiling, replied to them that he himself was the accomplice of Calippus, and that nothing was done except by his order. Calippus who feared their revelations, threw himself at their feet, his face bathed in tears, and strongly protested his innocence. But having sworn on the name of Proserpine the great oath, it was on the day of the feast of that goddess that he fixed for the execution of his crime. Some guards entered the house of Dion. They were the mercenaries of Zacyntus, who were to kill him. They reached his chamber without arms and tried fruitlessly to strangle him. Finally a Syracusan, Lycan, handed them a poniard, and Dion fell at their feet. This was forty years after his return to Sicily, and he was aged 55 years. An honest and generous soul, Dion had succumbed to his enterprise. It has been justly said that his life was a beautiful tragedy, of which the last act was wanting. His death disarmed the hatred of the Syracusans. They gave him a pompous funeral at the public expense; his tomb was placed on the most elevated spot of the city; and the people who pursued him with the epithet of tyrant, attached to his memory the glorious title of destroyer of tyranny."

In the above communication we have a spirit returning after twenty-three hundred years to do justice to his murderer, who was a medium, and controlled by the enemies of the murdered man. Upon no other rational theory can the treacherous conduct of Calippus be accounted for. Dion seeks to impress upon mortals the ruinous folly of capital punishment for the crime of murder, and pleads for its abolition. The multiplication of murders and murderers is the only result, says Dion, of the death penalty for crime; and he is right. It has become a recognized fact, that when the spirit is wrested from the body by a violent death, its power to return and control mediumistic persons is almost irresistible. Such spirits, and the spirits of those who pass out of the body suddenly by fatal inflammatory diseases, have the least difficulty in materializing their forms so as to be recognized by those who knew them when here. By all means let the death penalty be abolished, and a more rational and less hurtful penalty be imposed.—[Ed.]

HENRY BETKE, (A Dutch Bookseller.)

GOOD DAY, MEINHEER:—Ven I was here I was ein bookseller in Amsterdam. I know a great deal about the original manuscripts in regard to this Jesus question—that ish as to the New Testament as it was and as it ish now. Meinheer, if this was examined you would find how much the original text has been corrupted by these men. I sold those books, but I believed them not. I never could believe in a Got. I never understood vat that Got was. I died, meinheer, in 1675, ant I know nothing about Got yet. All that I know is, that I lif the same as you lif here, and I believed not that either before I know it. Put this is getting off of the track of what I really want to say. At the time I lifed there was a great deal of brining of all kinds of manuscripts—some in one language, and some in another, and if the brinter understood them, not he went by some other man's translation, pretending he followed the original, although he not understand one word of that language. So all dese book vere neider one thing or anoder thing. They are noding but patch-work. My name was Henry Betke. Good-hye.

[We have found no reference to such a bookseller of Amsterdam as Henry Betke, and therefore presume he was not a publisher, but merely a bookseller. We have little doubt, however, of the authenticity of the communication. What that spirit says in regard to the present version of the Bible is undoubtedly true.—Ed.]

GEORGE W. BUCHANAN.

(Once District Attorney for Western Pennsylvania.) GOOD MORNING, SIR:—When here, sir, I acted as District Attorney for the Western part of the State of Pennsylvania. I left this life at Lewistown, Pa., in 1832. I return here to-day for a purpose, and that purpose is to help the band of spirits who control this medium to work with you for the overthrow of that rotten mass of errors called Christianity. My motive is to perform an act of justice to myself, for I was deceived into believing this redemption story; and I cannot help feeling vindictive towards a religion that kept me in a miserable state for ten years. I might have been in that state yet if it had not been for the kindness of a friend. It is a sin—an outrage—for these priests and ministers to be sending spirit after spirit over here in such a benighted condition and with

the belief that after they have accepted the sacrament, they will go safe to the arms of Jesus. All this is working a terrible reaction on you mortals; for as you sow error so shall you reap error. Awake and think yourselves free from a false theology.

GEORGE W. BUCHANAN.

Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

MRS. A. M. GEORGE,
Rooms 14 and 15, 114 Mass Ave.
Indianapolis, Ind.

Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D.,
87 West Madison St., Chicago, Ill.

A Vitapathic Physician's Kind offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year.

J. B. CAMPBELL, M. D., V. D.
266 Longworth St., Cincinnati, Ohio.

EDITORIAL BRIEFS.

Mrs. Dr. CUTTER has left Atlanta, Ga., for Jacksonville, Fla., where she will take up her quarters at the Duval House.

Dr. J. WM. VAN NAMEE requests us to announce that he expects to be in the State of New Jersey during the first part of May, and would like to make engagements to speak on Sundays and week day evenings. Address him as early as possible at his present residence, Madison, Conn.

ANNIVERSARY OF SPIRITUALISM AT MILAN, OHIO.—The Spiritualists of Milan, Ohio, will celebrate the anniversary of Modern Spiritualism at the Town Hall on Thursday, March 31, 1881. Meetings will commence at 10 o'clock, A. M. The speakers engaged are Miss Anne Hinman, of Connecticut, and A. B. French, of Clyde, Ohio. Vocal music will be furnished by the celebrated Grattan Smith family, of Painesville, Ohio. Mr. Harry Powell, the celebrated slate-writing medium, has expressed his intention of being present. Meetings free. Friends from a distance will be provided for as far as possible. Saml. Fish, President.

SPIRITUAL AND LIBERAL CONVENTION.—The Michigan State Association of Spiritualists and Liberalists, will hold their annual convention at Flint, Genessee Co., Michigan, commencing on Wednesday, March 23d, at 2 o'clock, and ending Monday March 28th. First three days meetings will be at Spiritualist's Hall, City Hall building, Main Street. Saturday and Sunday, at Fenton Hall, Saginaw Street. All speakers in the State and adjoining States are invited, as well as all mediums and all interested in the cause. Speakers will be entertained free of charge, and every arrangement made for all friends abroad. There will be ample accommodations for all. Rates at hotels will be as follows: Hotel Bryant, 1.25 per day; Sherman House, 1.00 per day; Dayton House, 1.00 per day; Washington House, 25 cents per meal. Railroad fares have been reduced on all the railroads each way. For particulars of which, and certificate to procure reduced rates, apply by mail with three cent stamp for return postage to L. S. Burdick, President, Box B. Kalamazoo, or to Miss J. D. Lane, Secretary, 312 Woodward Avenue, Detroit, Michigan.

In our editorial columns we have felt it our duty to resent what we felt was the greatest editorial discourtesy on the part of Luther Colby, the ostensible editor of the *Banner of Light*; and also to criticize a spirit communication given in the Free Circle of that journal, which purported untruthfully to come from the spirit of Robert Dale Owen. Since writing those editorials, we have received the following information from a correspondent which singularly confirms our conclusions as to the real nature of that communication; and causes us to feel that Mr. Colby is not personally to blame in the matter to which we justly took indignant exception. Says our correspondent:

"I have had a talk with our ascended brother, Wm. White, since I last wrote you, and he told me that the *Banner of Light* is hopelessly in the custody of Catholic spirits, and they allow only what communications to come through the *Banner* Circle they choose. He said that Robert Dale Owen was feeling very badly on account of a communication given in reference to the Nazarene, said to have come from him. He said Mr. Colby had written the editorials of the *Banner* for two years—that his associate did not dare to thrust him out of the concern and was waiting for him to go over, which was liable to occur at any time, and was doing what he could to get him out of the way. Mr. White said that Colby was all right at heart; but that he was allowed to do nothing—he was simply a cipher there. Mr. White said that Rich would not allow any criticism of Dr. Buchanan's public course, as it was his, Mr. R.'s, determination to keep on the popular side with Dr. Buchanan, and such as he. He also said that, unless Mr. Rich changed his position the Sun of the *Banner* would set. It might linger on, but the light which it once sent forth, will have fled." In view of the fact that at the time that communication was given, neither the medium through

whom it was given, nor our correspondent to whom it was given, knew anything of the communication to which the controlling spirit referred. It was then on file and unprinted, we are the more disposed to regard the communication purporting to come from Mr. White as authentic, from the fact that three weeks ago a gentleman with whom we were conversing was entranced and controlled by a spirit purporting to be Mrs. Fanny Conant, who stated substantially the same things in relation to the condition of affairs concerning the *Banner of Light* and its present management. We most sincerely trust that those who are responsible for the present hurtful policy of that paper will see the importance, if not the necessity, of a prompt and entire change from a time-serving to a vigorous advocacy of Spiritualism. We have deemed this much due from us to Mr. Colby, for whom we feel the truest sympathy.

Mrs. Crindle's Letter to Her Eastern Friends.

SAN FRANCISCO, Feb. 21, 1881.

To Mrs. Simpson and friends in Chicago, Philadelphia, and New York:

Owing to the unsuspected call for my speedy return to San Francisco, I was unable to properly acknowledge the gift of a silver water pitcher, purchased by the voluntary contributions of my Chicago friends, and I take this method of returning my heartfelt thanks for this very kind token of remembrance.

I came among you an entire stranger, with but a very limited experience in the field of mediumship, having until the past two years led a very quiet, secluded life on the Pacific coast, and possessing but little confidence in my powers as a medium, and almost unwilling to trust the promises of my kind and faithful spirit guides, who assured me that I should make many friends, and be the means of accomplishing much good for the cause nearest their hearts.

You have, dear friends, not only my own thanks, but also those of my spirit friends who are ever ready to assist in the grand work of showing humanity that there is another and a better life, demonstrating the fact through the phenomena presented by mediumship.

I am also under the deepest obligation to my many friends in New York and Philadelphia, and among them I must name Mrs. Gray of New York, Col. Case and Mr. Roberts, the noble editor of MIND AND MATTER, at whose homes I was hospitably entertained, and where I also had for the first time the pleasure of meeting Mr. Brittan and his gifted companion Mrs. Emma Harlinge-Brittan, who were present at one of my seances for materialization and physical manifestations at Col. Case's, which Mrs. Brittan kindly endorsed with earnest words of approval, publicly stating the same to the circle, also giving in a very able manner, through the control of her spirit guides, an explanation of the laws controlling the manifestations.

For myself I claim nothing, if I can only be the means of affording others proofs of another life through my mediumship I am satisfied, and in a few weeks I shall go forth under the direction of my guides, to labor with you in person, as I am now with you in spirit. ELISE CRINDLE.

A Deserved Tribute—Dr. A. B. Dobson as a Healer and Medium.

MAQUOKETA, IOWA, March 4, 1881.

To the Editor of Mind and Matter:

Perhaps no town is blessed with a better healer and test medium than our little city. Dr. A. B. Dobson, with his family, came here five years ago, and through true integrity, and being a most wonderful healer and medium, he has built up a practice second to none in the State. We understand the Doctor is going to put in an ozone vapor bath at his home here, to assist him in giving magnetic treatments. He then will remain at home the first twenty days of each month; the other ten days he will go to any place within one hundred miles for those who want his services as a healer or test medium. His power as an independent slate-writing medium is grand, and in diagnosing disease and in answering all kinds of questions, he proves to be correct in nearly every instance. In proof of this, he has numerous letters certifying to the above facts. One of the remarkable features in his slate-writing is the rapidity of the writing. Sometimes nearly a slate full is written in a twinkling of an eye. His table demonstrations are different from any we ever attended. The raps are distinct; the table will be held to the floor, so that a strong man cannot lift it; and immediately after it will be raised entirely from the floor, with the light burning brightly on top. The tests are so conclusive of spirit power that he has made more converts than any medium or lecturer that has visited our place. We can truly recommend Dr. Dobson to the afflicted as a healer, or to investigators as a marvellous test medium. GEORGE W. HOUSE, Mrs. E. D. HOUSE.

Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

Previously acknowledged	\$38 00
Cash, West Pittsfield, Conn.	2 00
M. A. G., Charlton Depot, Md.	2 00
Eggs, Delta, Penna.	15
I. Load, Astoria, N. Y.	2 00
A Mechanic's Mite, Astoria, N. Y.	1 00
I. O., Fremont, Ohio.	50

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged	\$71 24
Mrs. E. S. Sleeper, San Francisco	3 74
W. A. Mosley, S. New Lyme, Ohio	1 00
B. Chadsey, Rushville, Illinois	1 00
J. B. Campbell, M. D. V. D.	5 00
J. M. C.	1 00
J. W.	2 00
C. G.	1 00
Mrs. T. B. Hall, Charlestown, Mass.	1 00

B. B. HILL'S REPLY TO "MILLER'S PSYCHOMETRIC CIRCULAR."

Editor of Psychometric Circular:

In your issue of Jan. 1st, we notice a quotation from a letter written to the editor of MIND AND MATTER and which was published in that journal some weeks since.

We are unable to see what connection this quotation from our letter has to do with your editorial under the head of "Our Spiritual Literature," as our entire communication, including the quotation, had reference not to our spiritual literature, but the particulars of Miss Leys' condition as a medium and inspirational speaker. Now, if, instead of inserting this quotation, which evidently has no special connection with the subject of your editorial, you had inserted our entire but short communication to MIND AND MATTER, and criticised the same, it would have seemed very much more appropriate than this misapplication. In replying to your comments, we propose to hold you to the spirit and letter of the quotation as well as its real meaning, instead of allowing you to lead us off under the head of our "spiritual literature"—a subject which we prefer to discuss at some other time and under its proper head. There seems to be no question between us as to Miss Leys being a wonderful and valuable mediumistic channel between the mortal and spirit worlds, but we differ as to who controls that channel now, and has controlled it for five or six years past, more or less, since she has been on the Pacific coast. In your comments you say: "You suppose that the brilliancy and power of Miss Leys' mediumship is clouded by opposing forces," etc. Here you make a great mistake, for we suppose nothing of the sort; in fact, we are not of the kind that suppose and take things for granted, in such matters, without a proper knowledge of the facts—caution being one of the leading traits in our make up.

In the letter from which you quote, we appealed to all who are living and acting for the truth to stand by and defend our mediums. We did not say that justice to our mediums was all that was necessary, but that they needed protection and defence from their enemies. This should be done as well with spirits as with mortal enemies, and when such defence is made justice will follow. Now as to Miss Leys' power and brilliancy, we cannot see how any one could consider her powerful or brilliant mentally, in and of herself, and the same might be said of many of the best channels for inspiration. When the light of spiritual truth comes to the children of earth through these sensitive channels as live coals from the altar above, it so glorifies the medium for the time that mankind is prone to mistake the channel for the source. Evidently the editor of the Circular has fallen into this common error. We have no knowledge as to what the editor exultantly points to in his journal, as coming from Miss Leys, which can in any degree be accepted as evidence that she is controlled by the same band or class of spirits that she was when before the public as an inspirational speaker. In another editorial of the same issue, January 1st, the editor cites the psychometrization of a letter from Miss Leys, flatly contradicting, as well as, disposing of all the "obsession gossip," as he terms it.

We see it in an entirely different light. The Psychometrization of the letter would be negative, beside the knowledge gained by demonstration, personal observation and experience in this matter.

The editor further says "he obsession theory originated in the fertile brain of a lady medium; and this is the point where he lays himself open to sharp criticism by setting forth the reliability of one medium at the expense of another, of whom he has no knowledge, and who might be equally reliable. But the facts are that the question of the obsession of Miss Leys did not emanate from the brain of any medium, but rests upon indisputable facts which are known to many persons, and which fully sustain the evidence of the obsession. Let us come more directly to the point. As the editor has attempted to put us on the witness stand to prove his case, we should be at liberty to cross-examine.

If his view of the matter is correct, why is Miss Leys, in the position and condition of a medium, that she has been in for the past six years? Instead, why is she not on the rostrum as an instrument for sowing the seed of truth and light, as in the days gone by, while in the land of gold where the harvest is great and the laborers few. Surely much might have been done to advance the cause of truth, had this channel been at the disposal of the gifted minds from the bright realms of spirit life, who formerly controlled her organism as a speaker. She might be on the Pacific coast from choice or necessity; but why silent? Why is her voice heard no more on the rostrum, when there is such pressing need of her instrumentality there? Would the spirit band or bands, think you, that formerly spoke through her as a medium, keep silent at this critical time in the history of Spiritualism, if they had the opportunity to control Miss Leys as in the past? Most certainly not. Why are they not heard from through this channel as heretofore? Simply because they are forced back by opposing spirit combinations, possessing greater power on the earth plane than her former band. In going to California she went into the enemy's country—one of the strongholds of Catholicism; consequently she was captured in their camp. Her services have been frequently sought in different parts of California, but without avail. Various efforts have been made, not only on the Pacific coast, but from the Eastern States, to induce her to discontinue her present course; and she has made several efforts to break her bonds, only to be remanded back to her unfortunate condition, where she is held by the powers that take hold on spiritual darkness, and which oppose the truth, because its electric light shows their work "of what manner it is."

The full line of evidence that can be brought forward, relating to this matter, goes to prove most conclusively that this medium has been switched off by the spirit enemies of the spiritual movement. There need not be so much controversy as to this case, if it were the only one; but, unfortunately, there are many of our best mediumistic channels affected more or less by this same powerful opposition. If Miss Leys ever takes the rostrum again, as a channel for the inspired utterances of spiritual truth, it will be under a different band, as well as a different class of influences, than those by whom she is now held under control. The very fact that she is sent from her place on the rostrum, at this critical hour, and engaged in a course so foreign to that in which she formerly moved, the manifestations of which are so

absurd and unworthy to the last degree of an instrument of her possibilities, stands out in bold relief, against the supposition of the editor of The Circular, that she does and has acted in the near past under the same spirit control, that guided her before she left her post on the rostrum. Will the editor inform his readers what direct testimony he has to offer, that our position is not correct in this matter. While we are penning these lines our ascended Bro. Wm. White comes to a medium near at hand, and adds his testimony duly signed touching this matter. Truly he is in a position to speak as one having knowledge bearing upon the question at issue. We insert his communication, as it came from the hand of the writing medium, through whom it was given. It is as follows:

"My brother, we see your position and make haste to make this statement. It was foreseen, long before any demonstration had occurred on your plane of life, that the so-called Christian church, both Protestant and Catholic, would become alarmed at the spread of Modern Spiritualism, and we also saw that they were preparing to subjugate it to their selfish ends—and failing in that, to crush it. We have watched the power exerted on the spirit side of life, and we have seen how subtle their movements were, and how sure they were to accomplish their purpose, until a power above them saw fit to step in and protest, with a "thus far." This power began by gaining ground in spiritual circles—coming in the guise of friends of truth and in this manner they have deceived many. We also saw the medium Jennie Leys, and many others whom we might mention, surrounded by these emissaries in the Catholic church. Their first move was through psychology to cause her to think she was surrounded by a band of spirits so high and holy that she could not say or do anything but that which was right—making true the old saying, "When ye think ye stand, take heed lest ye fall." That channel was in the toils of the enemy before she left the Eastern for the Western Shore. The moment she accepted the statement that the Nazarene was her guide and affinity, that moment she was hopelessly enslaved and obsessed; and all that has transpired since has been the strongest corroborative evidence of that fact. She long since discarded all so-called spiritualistic aid, and has been the most ardent devotee to the band of Jesuit priests around her that ever did penance before patron saint. It has been an unsettled problem on the spirit-side of life, as to the outcome of her experience. Some have claimed that she had served the purpose for which she was developed; others, that good would come from her utter subservience to the obsessing powers. Be that as it may, there will, in the coming two or three years, be such a demonstration of the facts of obsession, as will put to flight every doubt of the truth of your assertions, and, in the case of this channel under consideration, she will never come out from the dark power enveloping her, except she comes to a knowledge of the terrible nature of the psychological power that has held her; and all will be forced to believe—yea know—the fearful danger every sensitive is exposed to to-day, especially those who have powers that must convince of the truth and cause of obsession. Yours,

WM. WHITE.

We wish to assure the able editor of the Psychometric Circular, that we are looking for the truth let it lead where it may. Nor do we seek to dictate its course, knowing full well that it will come uppermost and finally triumph, in this, as well as all other questions.

B. B. HILL.

Springfield, Mass.

Wonderful Mediumship of Mrs. A. B. Souther.

SAN FRANCISCO, Cal., Feb. 10, 1881.

To the Editor of Mind and Matter:

In view of your persistent and unflinching defence of mediums in all their genuine efforts to distribute the golden sparks of truth, as they come ever and anon from the blooming realms of our future spirit home, we feel a pleasure in presuming upon your willingness to give space for a brief sketch of what is transpiring on this coast, through the mediumship of one comparatively little known to the public at home or abroad. We refer to manifestations coming through Mrs. A. B. Souther, residing No. 211 Ellis street, San Francisco; in whom it would seem is combined all the requisite elements for attesting spirit power, for establishing in the world a truth far transcending all others. Mrs. S. is a remarkably good rapping, writing and trance medium, while as a dispenser of light through the most wonderful of all phases of materialization—she becomes a star of the first magnitude in the glorious constellation of intermediate power. It has been our fortune of late to attend several seances given by this lady, and in justice to her and the cause in which she is engaged, we would bear testimony, that everything connected with these strange exhibitions was marked with a genuine truthfulness that should allay all suspicion of fraud. With every object and avenue to deception shut out, some will doubt—as a poor, unfortunate in the place we "read off" would doubt, that artificial ice could be made in its hottest corner. It would be really too wonderful for his comprehension. For a long time doubts pressed upon us, and met us at every turn in our investigation.

Our experiences had been such as to lead us to believe rather in the inherent potency of matter. But now we are fully convinced of the pleasing reality of materialization, and will return to our subject and tell you something of what we saw last Sunday evening at the parlors of Mrs. Souther. After the lights were shaded and toned down to the mellow softness of moonlight, the medium took a seat in her cabinet, which had been carefully inspected by the audience. After a little low, sweet singing, in less than five minutes time, the spirit of Miss Inez Logan came in full form as in life, to the aperture, and greeted her friend and the audience in a low but clear and audible voice. This spirit has become very interesting to many admiring investigators in San Francisco, and whether of heaven or earth, she would be no less charming, as her voice is as soft and sweet as the music of silver bells, and her every act and motion the essence of angelic grace.

Miss Logan has written many communications through the medium and with her own hand, to one she prizes most among her heart's treasures of earth; some of which are being published in the Voice of Angels. The elevated moral purity of every word spoken or written by this spirit, has endeared her to all who know her. Retiring for a moment after her first appearance, Miss Logan reappeared, accompanied by Miss Berta Wilson, a young lady 16 years of age; both clothed in zephyr of snowy whiteness gathered from the fleecy clouds of nothingness. This time she walked boldly out into the room, shaking hands and call-

ing all by name as she greeted them. Taking her departure, the spirit form of Sister Agnes, a nun, who passed over while engaged in the office work of her order in South America many years ago, made her appearance, her style of dress was somewhat peculiar and she wore a large black cross. This spirit, though she comes strong, seldom speaks, but sometimes writes with her own hand in full view of the audience.

Following this beautiful beacon light of life beyond, Miss Neilson, the well known actress, came several times in attitudes peculiar to some of her favorite roles when upon the stage. As she was beautiful in life, she appears remarkably so in materialization.

Another gem of queenly bearing, Miss Melville, here came boldly to the front and greeted the audience. She has previously stated that she died of yellow fever in New Orleans. Like Miss Neilson, she remained but a short time, having no near friends to meet and converse with.

Here the spirit of a somewhat noted personage came to the aperture, dressed in a unique and peculiar style. He stood fully six feet, and wore a heavy full black beard. He gave his name as Abdel Kader, an Algerian.

During all these manifestations, Miss Lucy Miller, one of the controls, entertained the audience with many trite sayings and pointed answers to questions. This individual was 76 years of age when she passed over, though from her lively manner and good cheer, one would take her to have been much younger. She is witty and a great talker (like most of her sex), though possessed of a decided moral character.

On the evening in question, after coming out and taking a seat among the audience and witnessing the materialization going on for a few moments, she returned to the cabinet and ordered the lights turned up to full strength, and the curtains thrown back, showing the medium entranced and seated and dressed exactly as she had taken her position at first; with a materialized spirit form on each side of her.

During the seance many spirit friends, strangers to the writer, presented themselves as perfect in form as in life, and many were recognized and greeted by friends of theirs present.

Just before the close of the seance, as suddenly as a flash of light, Star Eye beams upon the audience. She sparkles for a moment like the dew drop on a mountain flower, and is gone in an instant. Star Eye, many of your readers will remember, is one of the favorites who materialize through that celebrated medium Mrs. Crindle, now in the East.

As a benediction another of Mrs. Souther's controls, Dr. Charles Morris, who resided and died in New York, many years ago, sings a very appropriate and pleasing song through a tin horn, which he uses for the purpose of controlling and giving more compass to his voice. The doctor frequently writes, with his own hand, some very interesting communications.

Considering the fact that this medium has only sat for this phase of the phenomena since last April, what may not be expected to be unfolded and written in the pages of new and varied experiences, is beyond the measure of human conception:

"For the Source which has given her being and life Has given her marvellous powers."

Very respectfully,

E. W. PERK.

Special Notice from "Bliss' Chief's" Band

Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travels like the wind. He goes to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.

Am't previously acknowledged in MIND AND MATTER	\$65 74
M. Wheelock, M. D. V. D., Louisville, Mo.	2 00
Mary J. Bradford, South Boston, Mass.	1 00
Catherine Standwood, " " "	1 00
Margaret McDonald, " " "	1 00
Susan A. Dorr, Annesquam, Mass.	1 00
J. W. Van Nune, M. D. Madison, Conn.	1 00
Total Paid	\$72 74

PLEDGED.

Pledges previously acknowledged in MIND AND MATTER	\$246 00
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Mr. Geo. Rall, Treasurer of the Mediums' Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,

No. 2, Rear of 1229 Vine St., Philada., Pa.

Mrs. James A. Bliss at Liverpool, Ohio.

EAST LIVERPOOL, O., March 5, 1881.

Dear Friend:—Mrs. Bliss and her attendants arrived at this western metropolis for queensware, yesterday, P. M., after a tedious journey from Philadelphia, rendered so by the fact of being detained on the mountains in Pennsylvania, near Altoona, for several hours, on account of snow; her arrival having been expected much sooner, arrangements had been made to hold a seance last evening; and although greatly fatigued, Mrs. Bliss kindly consented to sit for the expected assembly, and did so. Calling to her one of the most sceptical men in the company—after she became entranced, but before entering the cabinet—the control requested this sceptic to enter the cabinet with the medium, and hold her hands for a few moments. This was complied with, and almost simultaneously with his withdrawal, the curtains were parted and revealed a white turbaned figure—the appearance being so prompt as to furnish a test in itself.

Following this, came "Rosie," an intelligent vivacious girl—guide of the medium—who called a number of the audience to the curtain and introduced herself to them, and made considerable mirth with her ready repartee and flow of spirits. Following this was a test to a widow lady present, recalling the lingering illness of her late husband—by sundry signs known to her and her father, who also was present.

The crowning feature of the entertainment was the appearance of that bright spirit, Lucille Western, who came arrayed in gorgeous apparel and partly illuminated; announcing her advent by pronouncing her name in a low but distinct voice. This visitor was altogether different in features from the medium, and the light was strong enough to show her identity to be other than that of the medium, beyond the peradventure of a doubt, to the writer who was quite close to her, and also to a lady in the audience, who was called to the cabinet front by Lucille and saluted with a kiss.

Capt. Hodges, the medium's chief control, joined in the singing, through his trumpet, and also showed himself at the cabinet entrance in materialized form.

My experience at this seance—and I have been at materialization seances before—I would not exchange for one thousand dollars, as it has been to me a positive verification of the much mooted question, "if a man die, shall he live again?" Mrs. Bliss deserves the highest support and confidence of the spiritualistic public, and does not need any test conditions (a relic of a barbarous practice), which I shall always object to imposing on a medium if I have any influence in a circle. Yours for truth,

C. P. MESKIMEN.

Since the above we have received from the same source a further communication, giving two days' later news, which we are much pleased to be able to give a place in this issue of our paper. It reads as follows:

EAST LIVERPOOL, OHIO, March 7, 1881.

DEAR FRIEND:—We have had two more highly successful seances with Mrs. Bliss as the medium. A sceptic who has made numerous investigations, —in past years—and always doubted the fact of spirit intercourse, while yet wanting to believe, and is an M. D., high in his profession; was convinced by the appearance of his mother whom he recognized, also several other sceptics with no previous experience have been convinced, and are now earnest advocates. A more thorough interest in the movement has never before been felt in this section, and a general desire for the medium remaining some weeks, cannot be gratified on account of appointments due. However Mrs. Bliss promises to stop on her way back from Kansas City and give further tests of her wonderful mediumship.

Our Western friends will certainly enjoy a rich treat from Mrs. B.'s visit, if her health continues good. Her little babe—Sunshine—who accompanies her, receives a large share of the honors paid our distinguished visitor, and is a remarkably bright little girl, through whom, in the future, great things are promised by the spirit guides of the medium. It is to be hoped she may be spared, that their hopes may be realized. Mrs. Bliss gives a farewell seance to-night, and expects to go direct to Cincinnati, being compelled to forego her engagements between here and there (of which there were several) on account of a severe cold her baby got on the cars between Philadelphia and here.

Yours, fraternally,

C. P. MESKIMEN.

Letter From Dr. VanNamee.

MADISON, CONN., Feb. 22, 1881.

I have just returned from another trip to South Amboy, N. J., where I held several meetings at the residence of William Jones. No less than six of his family are developing as mediums. His son Edwin, is already developed as a trance and test medium, and will soon be heard of as a worker in the field.

On my way through Boston from Portland, I attended one of Keeler's remarkable seances. The manifestations were very convincing to sceptics, both in the light and dark seances. In the light seance, the guitar was played upon; the tambourine balanced on a cane; bells rung; and communications written by visible materialized hands; the medium's hands being tightly held all the time. Parties wishing a reliable medium, and a perfect gentleman, should send for Mr. Pierre L. O. A. Keeler, whose address is 8 Davis St., Boston.

While passing through New York on my return from New Jersey, I called at the parlors of A. H. Phillips, 132 West Thirty-Sixth St., and found him crowded with anxious inquirers after the light. The sceptical should give him a call, and their scepticism will receive a severe shock. He is gaining in strength and power daily, and his affable manner wins for him many friends.

The cause is gaining, and you, Brother Roberts, have been a most potent power to push it onward, and distribute light, as well as fill the sacred office of protector of the rights of mediums; a prouder title you could not possess. Oh, may every Spiritualist be inspired to aid you in your work. And may every Spiritualist be inspired to come to the aid and rescue of that faithful worker and persecuted medium, Alfred James. Brother Bliss is doing a grand work. God bless and sustain him against slander and persecution.

Yours for the cause,

J. WM. VANNAMEE, M. D.

READ our advertisement on the seventh page, where we offer Joseph Johns' Works of Art at the low rate of fifty cents each picture. You cannot find a more appropriate gift for a friend than these beautiful pictures and a copy of MIND AND MATTER for one year.

**"CHRISTIAN SPIRITUALISM" AS EXEMPLIFIED
BY HENRY KIDDLE.**

If there are those of our readers who have doubted the rightfulness of our course in taking our inflexible stand against "Christian Spiritualism," they should dismiss those doubts after reading what we are about to lay before them.

In an article entitled "Mediums and Mediumship," published in last week's issue of the *R. P. Journal*, Mr. Henry Kiddle shows us what Spiritualism must become, if men like himself are recognized as its proper representatives and exponents. As a part of the article is grossly and especially personal to myself, we will reserve what we have to say upon that point until the last. For the present we will confine our attention to the general points of his remarks. He sets out by saying: "It seems to me the time has now arrived when the uses and abuses of mediumship should be fully discussed." If Mr. Kiddle had used the word *ordained* instead of the word *discussed*, he would have more nearly expressed what he meant, and would have found himself fully in accord with every Je-uit and priestly bigot of the Roman Catholic church. Those spiritual tyrants have ever claimed, and enforced their right to declare, what should be regarded as the uses and abuses of mediumship, or in other words "communion of the saints." We take it however that Mr. Kiddle would find himself somewhat at variance with those Christian bigots, if as an equally Christian bigot he should attempt to do the ordaining.

Says Mr. Kiddle: "It will no longer answer to declare indiscriminately, that mediums should always be subjects of sympathy, respect, love or adoration." Well, who ever declared any such nonsense? No person certainly that we have heard of. Mediums, so far as their personal merits are concerned, are like all other persons who are not developed for perfect spirit control. But as the instruments of spirit power they stand in a very different category. The only people who are fools enough "to adore"—not a medium—but an imaginary medium, are "Christian Spiritualists," among whom Mr. Kiddle, Dr. Buchanan and Dr. Peebles claim to stand. Against all Christian authority these pseudo Christians insist that the mythical Jesus was a medium, and they weakly and foolishly adore him. Fortunately, there are very few such fools among Spiritualists. As to sympathizing with mediums; it must be an inhuman breast that does not sympathize with the sorrows and happiness of all mankind. As if he had not exhausted absurdity, Mr. Kiddle says: "All who have had experience with this class of people (mediums) will be obliged to admit that they are only mortals," etc. Why bless your simple heart, Mr. Kiddle; did you think any one was fool enough to suppose mediums were six-winged seraphs, archangels, angels, myths of the "humble Nazarene order," or gods? It is difficult to realize that the man who could pen such wholly impertinent generalities, is the learned Henry Kiddle, once Superintendent of the Public School Department of New York City. But so it is. Such is the natural effect of "Christian Spiritualism," upon even a learned man.

We will now quote Mr. Kiddle somewhat at length. He says:

"The laws of 'spirit affinity' should be better understood and more generally applied as a basis of dissemination than at present; for then it would be clearly seen that it is extreme folly to expect to 'gather grapes from thorns or figs from thistles.' That the vicious and depraved medium can give no spiritual manifestations worth receiving, will then be self-evident; since it will be perfectly obvious that vice and depravity in embodied spirits must, by the same unerring law of spirit attraction, bring only such influences from the spheres as are congenial with that low dark or unprogressed state. When a greater degree of intelligence prevails in regard to this subject, people will hold intercourse with spirits only through such mediums as have an established character for honesty and personal purity at least."

If there is anything more in all that than the dogmatic theorizing of a self-righteous Christian Spiritualist we would like to have it pointed out. What single fact has this dogmatic Christian Spiritualistic oracle deigned to adduce in support of his assertions? Not one. On the other hand we know there is neither fact nor philosophy to support it, as we will show. We do not know who Mr. Kiddle characterizes as "vicious and depraved" mediums, for he has not had the manly fairness to name any such medium; but if he means any of the more than fifty mediums that we have had spirit communications through, we know that his asserted law of "spiritual affinity" does not hold good. In no instance, that we remember, has the medium had ought to do with the attracting of the spirits who have communicated with us. The rule has been in every instance right the other way; ourself and not the medium attracted the controlling spirits. All kinds of spirits have come to us—some to instruct—some to encourage—some to be instructed—some to be helped—some to deceive—and some to injure—but in every instance it was on our account they came, and not on account of the medium. It is owing to our understanding of this fact, that our experience has been so various and instructive. Investigators of Spiritualism can make no greater mistake than to saddle mediums with their own good or bad influence, or that of the vicious and depraved spirits that may control the latter.

We will illustrate this matter by a reference to personal facts that we would be glad to avoid using if we could find equally good ones anywhere else. Mr. Kiddle had a daughter and son who

became developed as mediums. He (Mr. K.) had given very little attention to Spiritualism, being strongly prejudiced against it; but having found its way into his household he could no longer question the fact of spirit control. He knew his children would not intentionally deceive him, and hence accepted what he would have rejected had the convincing proofs he received come through any other mediums. Ignorant and inexperienced as he was in observing the phenomenon of spirit control, Mr. Kiddle at the very outset made the same mistake, under which he is still laboring, and that is, that spirit communion is governed by what he calls the law of "spiritual affinity." Knowing that his children were truthful and himself sincere and well meaning, he concluded that no deceitful and dishonest spirits would invade his home. This was just the opportunity that spirit deceivers are ever watching for. Here were two mediums undoubtedly developed by good and pure spirits, with the best and noblest purposes, but who were not protected and guided by a band strong enough to overcome unfriendly and deceiving spirits. The latter gained the ascendancy and adroitly entrenched themselves in Mr. Kiddle's home circle. Making the most of their opportunity they plied Mr. K. with all kinds of fantastic spirit personations, which Mr. Kiddle was too enraptured with, to see the malice that was lurking behind the communications put into the mouth of various distinguished spirits, in many of which the deception ought at once to have struck the attention of any prudent searcher for truth. Mr. Kiddle was then at the head of the Educational Department of New York City, and he well knew that to make known his Spiritualistic discovery would cause his dismissal; he, therefore, kept his own counsel and went on to prepare his supposed spiritualistic treasures for publication. The work was gotten ready for public distribution, when his publisher, well knowing the excitement that would be created to the prejudice of Spiritualism, by the publication of so much untruthful trash, simultaneously announced the book for sale in all the New York city papers. At once, as was natural, one universal jeer went up all over the land at the fatal infatuation that had prompted Mr. Kiddle to write and print that book. No one could read the book who had had any experience with the interferences of Jesuit spirits, and not see that the whole affair was managed by them to injure Spiritualism. It proved, however, a profitable outcome for Mr. K. and his publisher, but only at a fearful cost to Spiritualism. Never before, unless in the case of similar infatuation on the part of Robert Dale Owen, did Spiritualism receive a severer shock. IN MIND AND MATTER, at that time, we warmly deprecated the folly that seemed to have governed Mr. Kiddle, in that whole affair. If Mr. Kiddle insists on the authenticity and truthfulness of many, if not most of those communications, we hold ourselves prepared to demonstrate them to be anything else than authentic or truthful. Thus we, in this single instance, have ample evidence that Mr. Kiddle is wholly at fault as to his supposed law of "Spirit Affinity."

But, if for the sake of the argument we admit that Mr. Kiddle is correct, we want to know what humanity or wisdom or propriety there is in the following suggestion. Mr. Kiddle says:

"When a greater degree of intelligence prevails in regard to this subject (spirit affinity) people will hold intercourse with spirits only through such mediums as have an established character for honesty and personal purity at least."

Well, as a friend of humanity, I hope no such degree of intelligence will be reached, for it would be several degrees below the most heartless type of Christian selfishness—that is provided always that Mr. Kiddle is right about that "law of spirit affinity." Mr. Kiddle would have all avenues to spirit return denied to the poor spirits in prison, in darkness, in ignorance and misery; or, if they are permitted to find opportunities to return, to try and learn how to redeem themselves from the errors and mistakes of their former lives, he would have no intelligent kind and benevolent person to teach, encourage and guide them to the path of virtue, truth and happiness. But who can blame Mr. Kiddle for such a heartless suggestion? For is he not held body and soul, enslaved by that curse of humanity, Christian bigotry. No, Mr. Kiddle, it will not do. You cannot pervert Spiritualism to become any such narrow and inhuman hindrance to human progression. We want all the media, of every grade and class we can have, and he who seeks to impede mediumship, is doing the work of the enemies of truth. It is just this object that is at the bottom of Christian Spiritualism, and shows that those who have put on that cloak, are in the service of the Jesuit spirits, who are so desperately antagonizing truth. Of these aids of the enemies of Spiritualism, whether wittingly or unwittingly, is Mr. Henry Kiddle.

With the malignity of a Christian fiend, rather than that of a gorilla, Mr. Kiddle says:

"Coarse, depraved, fraudulent or licentious persons will not be respected or employed as instruments of 'spirit communion,' much less will it be deemed possible that they can be agents for the 'ministry of angels;' in as much as all will see that it is the wildest folly to suppose that they can be the intermediaries of the good and true in spirit life. And, moreover, it will be understood that to sit in circles with such persons, and under such spirit influences as are necessarily allied to persons of that grade and character, must tend to debasement both moral and spiritual; while the utterances in trance or otherwise of those persons

cannot give the wisdom that descends from above, but must be earthly, sensual and devilish."

Here we have a further outpouring of the dogmatic self-righteousness that is such a marked characteristic of Mr. Kiddle and his Christian Spiritualistic coadjutors. But Mr. Kiddle has not told us who is to be the wise ones who can properly decide what mediums are "coarse, depraved, fraudulent or licentious." Pious Christians, as a general thing, regard all mediums as coming under one of those designations. But to show that Mr. Kiddle has no qualification whatever to judge as to the worthiness of mediums, we know that Mr. Kiddle wrote to us, censuring us for having cautioned the public against the dishonesty and depravity of William Seegee Roberts, who was bribed by Jesuit agents to go into court and swear that he was himself a pretended materializing medium and knew all about the practices of mediums, and that it was all trickery and fraud. And this vile perjurer did this to aid in procuring the conviction of Mr. and Mrs. Bliss, two as honest, useful and faithful mediums as can be found in the world. When Mr. Kiddle finds us patronizing and encouraging such a man, to injure the cause of Spiritualism by his unworthiness, we want him to think us a weak, if not a mischievous man. But we intend to show, even more clearly than we have done, that Mr. Kiddle is not competent to pass upon the claims of any person to respect and just dealing; and in order to do so we will have to defend ourself personally against his malignant Christian prejudices, and his mean, cowardly unfairness.

Before doing this, we will say that, believing that Mr. Kiddle referred to ourself in what will follow, we wrote to him enclosing his article and making inquiries, thus:

"PHILADELPHIA, March 5, 33.

"HENRY KIDDLE, ESQ.—

"Dear Sir:—Will you do me the favor to inform me whether any part of the enclosed article was intended to apply to me, and if so, what portions of it? I feel that they do, but will be glad to be informed that I am mistaken.

"Awaiting an early reply,

"I am respectfully,

"J. M. ROBERTS."

In reply we received the following:—

"798 LEXINGTON AVE.,
New York, March 7, '81."

"MR. J. M. ROBERTS:—

"I have to acknowledge the receipt of yours of the 5th inst. In reply permit me to inquire of you what 'portion of the enclosed article' you deem to apply to yourself, and why you regard it as having any such pertinency?

"With due respect,

"HENRY KIDDLE."

That is about as near as any Christian slanderer of an honest and faithful Spiritualist could be expected to come, in the way of facing the responsibility which attaches to his libelous falsehoods. But we do not intend to allow this kind of cringing at the threatened lash to stay the whip of scorpions, that we feel it our duty to apply toward the correction of the mean ways of this self-righteous hypocrite. Did we not properly resent this worse than brutal attempt to injure us, we would be unworthy of the respect of any one. And it is with a feeling of just indignation that we proceed to drag this skulking assassin into the open day. Alluding manifestly to ourself, Mr. Kiddle says:

"It has been said by one who claims to be a defender, *par excellence*, of mediums, that every medium is more or less obsessed."

We do not remember to have taken any such ground, and if we were understood to do so, we now desire to correct the misunderstanding. We do not regard the obsession of developed mediums as a common thing. The instances of such, coming under our observation, are very few. Mr. Kiddle, although he would have his readers believe he knows all about the subject of obsession, does not seem to apprehend the true meaning of that term. No person can properly be said to be obsessed who is not under the paramount control of some ignorant, depraved or malevolent spirit. Where such control is not paramount, but only temporary and for very short periods, that is nothing but ordinary spirit control, and this all mediums are at times liable to; but that is not obsession which never exists except where the spirit possession of the medium's organism is complete, or subjected to the unobstructed will of the obsessing spirit. Do you comprehend the difference, Mr. Kiddle? If you are obsessed, as we very much fear you are, you cannot understand us. Mr. Kiddle then says:

"This is an ungracious thing to say of any class of people." [Well as we have never said it of any class of people why does he untruthfully allege we did? "for while it is, in a certain sense, true, probably, it is no more true of mediums than of all other persons, except the former are more obviously susceptible to spirit influence or psychological control, which is in fact the same thing, or dependent on the same laws."

We will dismiss this wholly unsupported allegation of Mr. Kiddle, by saying that he has done well to recognize the fact of spirit obsession, but when he says all persons are more or less obsessed that "is an ungracious thing to say" not of one class but of all classes of persons. Speaking of the exceptional obsession of mediums Mr. Kiddle says:

"But mediums are in a certain sense the public exponents and teachers of the truths of Spiritualism, and it is of the greatest importance that the stream of truth should not be poisoned, as it is to be feared it is very often at its source."

Could any person claiming to be a friend to Spiritualism, perpetrate a greater outrage upon the spirit authors or creators of that greatest of all

dispensations of truth! Mr. Kiddle, what has come over you? Mediums are not "the exponents and teachers of the truths of Spiritualism,"—as mediums they can expound and teach nothing. If they could do either, just as far as they could do so, they would not be mediums. The spirits do all the expounding and teaching that is done through mediums, and they are the only intelligences that can possibly do so. Neither are mediums the source of the stream of truth that comes through them. As channels for conveying the stream of truth, they are just what the spirit controls make them, and therefore if there is any defiling of that stream, the spirits are almost wholly responsible for it. The Jesuit Christian enemies of Spiritualism, to a man, will insist on just what Mr. Kiddle insists upon, that the mediums are the source of whatever comes through them, well knowing that if they can keep the people believing that nonsense, Spiritualism can not stand. No true, sincere, or honest Spiritualist would betray or seek to betray it, in that way. But let us hear this traitor to truth a little further. Speaking of ourself he says:

"This same is true of all other persons; and when we see a person of coarse brutal tastes, full of acrimonious detraction and abuse of all who contradict in any way his dogmatic utterances, and ready to accuse them of being under evil influences, *denying all sacred things*, gnashing his teeth, and turning to rend, with characteristic fierceness, all who would cast the pearls of truth before him—such a pitiable individual is most obviously under a vile obsessing influence, congenial with his own tastes and propensities. Such are the persons who are ready to endorse in a medium any depravity however great; since to their perverted minds, even murder, incontinence, sensuality or deception, is more pardonable than to deny the assumptions of their arrogance and ignorance, prompted by the legion of 'mocking spirits' that encircle them as a dark cloud, strengthening and confirming every evil suggestion and every vain conceit of their own minds. Persons of this kind, whether mediums or not, should be placed under treatment by means of which they may be restored to their right mind; and when the laws of psychological control are better understood, such cases will be less frequent, because they will cease to receive any countenance, by which at the present time they are encouraged in their vagaries to their own injury, as well as to that of the cause of which they are deemed to be exponents."

And by such senseless and groundless personal abuse, this poor malignant Christian fool and knave, thinks he can induce sensible people to help arrest the work in which we are engaged. We can only say to those who believe we are as great a scoundrel and enemy of Spiritualism and truth, as Henry Kiddle has proven himself to be by that personal attack upon us, for the sake of decency, give us no countenance whatever. We have not assailed the personal character of any person, and we defy Mr. Kiddle or any one else to point to the instance in which we have done it. We have attacked their public acts and utterances where we saw it our duty to do it, and rarely indeed have those whose public conduct we have criticised been able to say a word in reply. We will not stoop to bandy personalities with Mr. Kiddle, but we assure him he will not be permitted to publicly assail the very vital principles of truth, without having his conduct laid bare to the view of all. We would say to those who feel the importance of the work in which we are engaged to help us break the fell power of the Christian enemies of Spiritualism by extending, as far as you can, the circulation of our paper: We are not only honest and sincere in our work, but we know the importance of what we are doing and our experience enables us to know how to do it. Meet any of our public positions, Mr. Kiddle, if you can. If you cannot, for decency's and shame's sake, cease to expose your littleness by trying to make us appear as contemptible and mean and knavish as yourself. We are what we are and you cannot lie us into anything else. Depend on that.

Mr. Kiddle has refused to answer our question, as to whether that billingsgate applied to ourself, and by that refusal admits it. We therefore will confine ourself to giving the lie to each specific insinuation he has made to our prejudice. When Mr. Kiddle says our tastes are "coarse and brutal," he lies. When he insinuates that we are full of "acrimonious detraction and abuse of all who in any way contradict" our utterances, he lies—groundlessly lies. When he insinuates that we regard all persons as under evil influence who contradict our views, he lies and he knows it. When he insinuates that we deny all sacred things, he lies, most villainously lies. When he insinuates that we are inimical to those who "seek to cast pearls of truth before us," he lies. There is nothing that we crave more than pearls of truth. That such a liar could cast pearls of truth before any one, is one of the impossibilities. When Mr. Kiddle insinuates that we are under a vile obsessing influence, he lies. When he insinuates that such vile obsessing influences are congenial to us, he lies. When he insinuates that we are ready to endorse in a medium any depravity however great, he lies maliciously and wickedly. When he insinuates that even to our "perverted mind, even murder, incontinence, sensuality or deception is more pardonable than to deny our arrogance and ignorance he lies, groundlessly lies. And this conscienceless liar is a specimen of Christian Spiritualistic development. The time was when Henry Kiddle would have spoken the truth of another even if not cordially friendly to him, but that he can no longer do. Why this change in him. Let the Jesuit Christian bigots who are using him to drag Spiritualism in the mire and slime of sectarian bigotry, answer. Alas, poor Kiddle there he lies, lost to the cause of truth. How many will care to lie beside him? We opine but few.

THE STAB OF A BUNDYITE THROUGH THE "BANNER OF LIGHT."

The Philadelphia correspondent of the *Banner of Light*, Edward S. Wheeler, in a letter to that paper, headed "Matters in Philadelphia," has repeated his falsehoods concerning our criticisms of a lecture delivered through Mrs. Emma F. Jay Bullene while in this city. It is about time that Mr. Wheeler had learned that a lying disposition is one of the greatest misfortunes that can befall a man. The letter referred to was published in the *Banner* of last week, and although the editor of that paper knew that Mr. Wheeler was impeaching our editorial and journalistic integrity, in what he wrote concerning us; yet, without calling upon Mr. Wheeler to state in what respect we had misrepresented Mrs. Bullene, he allows this white-livered enemy of himself to use his columns to misrepresent us. The falsehood to which we allude is couched in these words:

"The Sunday speakers during December, 1880, were, for the first two weeks, the writer, and for the last two Mrs. Emma F. Jay Bullene. This last lady we all have heard and read of for years, and though off the platform of late for some time, was induced to favor us with her ministrations. Lacking in degree the solid powers of Mrs. Britten, and somewhat the enthusiasm of Mrs. Watson, Mrs. Bullene is a clear, rational, earnest, elevated and spiritual speaker. The inspiration of her lectures was in part embodied in an appeal to media of all phases to ennoble honest lives, that the already waiting spirits of the higher spheres might find the avenues of communication fitter for grand and beautiful messages, phenomena and the like, than now."

"You could hardly expect any one to take exception to such an argument, especially when presented by or through one whose own life was a known example of unselfish aspiration. But unfortunately there are those whose conceits seem forced to serve as facts in their thinking, or that which they suppose reason, and so it has been published here that Mrs. Bullene was the victim of a Jesuit spirit, in as much as her utterance traduced mediums. The pretended report published in this city of the sayings and doings of Mrs. Bullene upon our platform, or of the supposed control under which the writer of such reports assumed her to be speaking and acting, are not recognized as at all truthful by anyone of the considerable number I have met who listened to her and have spoken with me concerning the matter."

This is the vile and vicious assault upon us that Luther Colby, without a word of objection, or any investigation, publishes in the paper he represents. It is this editorial discourses, that we especially resent in taking any further notice of the contemptible wretch who is his correspondent. Whatever we say of E. S. Wheeler, in this connection, we intend shall equally apply to Luther Colby, who by publishing those falsehoods concerning us, made them his own. We had hoped to avoid open hostilities from the *Banner of Light*, although we have long known the secret enmity it was practicing against us. We know how many persons there are who profess to have been made free by the truths of Spiritualism, who continue to pin their faith and guidance to the skirts of recognized authority, in disregard of what that authority may have become; and that we shall call down upon ourselves their enmity, when we arraign their spiritual bible, as being controlled by cowardly enemies of honest and independent journalism. But this it is our most solemn duty to do, and we will discharge it fully and without hesitation. To this end we will state, for the fourth time, the whole ground that Edward S. Wheeler and Luther Colby had for publishing that tissue of falsehoods concerning us.

While Mrs. Bullene was in Philadelphia, she occupied the rostrum of the Bundyite organization, of which E. S. Wheeler is corresponding secretary, at four of its meetings. Never having heard Mrs. Bullene as a mediumistic speaker, and having heard her highly extolled as such, we attended the first of those meetings, and paid especial attention to all that was said on that occasion. Mrs. Bullene was either controlled, or pretended to be controlled, by a spirit, and what was said purported to be the inculcations of a spirit who several times used the expressions, "We spirits" — "we in spirit life" — "our highest thoughts as spirits" etc. Not for one moment thinking that Mrs. Bullene would be so dishonest as to consciously personate a spirit, we concluded that she was controlled to say what she did, and we now believe that conclusion was correct: for it is not reasonable to suppose that Mrs. Bullene would so stultify herself as a medium as to say, even what Mr. Wheeler admits she did say, to wit, "That the already waiting spirits of the higher spheres, might find the avenues of communication fitter for grand and beautiful messages, phenomena and the like, than now." It is, therefore, a most unnecessary insult to Mrs. Bullene, for Mr. Wheeler to impeach her honesty by questioning the fact that she was so controlled while at that time on the rostrum. The language used by him is, "The pretended reports of the supposed control under which the writer, (ourselves), assumed her to be speaking and acting." We assumed nothing. If anything was assumed concerning that matter, it was certainly on the part of Mrs. Bullene or the influence that purported to control her utterances. We do not believe Mrs. Bullene so untruthful as to deny that the discourse we criticised, purported to be from the spirit side of life, and therefore conclude that Mr. Wheeler, who does not pretend to have been present, groundlessly and untruthfully assumed that we had assumed something of which he knew nothing. Mr. Wheeler is noted for his habitual substitution of assumptions for facts, and no one who is acquainted with him will

believe anything he says of those towards whom he feels the least enmity. That he should regard us as being as untruthful as himself, is natural; that we should be so would be most unnatural.

Mr. Wheeler says: "You could hardly expect any one to take exception to such an argument, especially when presented by or through one whose own life was a known example of unselfish aspirations." Here is the insinuation that we took exception to the general tenor of the four addresses through Mrs. Bullene. Nothing could be more false. We heard only one of the lectures, and took no exception to the greater part of that one, as it was of so pointless a character as not to admit of exception to it. Our criticism was confined to the allegations made nearly at the close of the address, when the sweeping declaration was substantially made that the media of the past and present were wholly unfitted for the use of spirits of the higher order, because of their moral rottenness, there being nothing pure about them but the clothes they wore. The speaker made no exception in the case of Mrs. Bullene herself, and pointed to her as an illustration of the correctness of his utterance. We knew the utterance to be groundless slander, whether it came from Mrs. Bullene or from the spirit side of life, and we denounced it as such in our paper. If at the subsequent lectures there was nothing of the kind said, it was well; but it was none the less necessary to condemn an utterance which, if true, ought to make spirit mediumship a crime of the blackest dye. Inasmuch as Mr. Wheeler has thus wholly misrepresented us, and Mr. Colby has published his misrepresentation, we demand of them that they will quote one word or line that could by any lying ingenuity be tortured into an exception to the argument of any of the four lectures, as insinuated by them. If they cannot do so, then must they stand branded with wilful misrepresentation. We three different times published just what we did say, in these columns, and both Mr. Wheeler and Mr. Colby know there was nothing there that would justify such an insinuated falsehood. This conduct seems to be fully accounted for by the following confession of Mr. Wheeler. He says: "But, unfortunately, there are those whose conceits seem forced to serve as facts, in their thinking, or that which they suppose reason." It is not often that a fool sees himself so perfectly reflected in the mirror that he holds up for others to look into. But it should not be forgotten that Edward S. Wheeler is the senior survivor of the progeny of Doesticks' blundering friend, Damphoole, Esq.

Mr. Wheeler continued; "And so it has been published here that Mrs. Bullene was the victim of a Jesuit spirit, inasmuch as her utterances traduced mediums." We did not publish anything of the kind, and we were the only person to whom such a bungling falsehood could apply. We do not regard a medium through whom a lying or deceiving spirit communicates, as the victim of such spirit—we regard mediums in no sense responsible for the wicked conduct of such spirits. If Mr. Wheeler, and Mr. Colby, and Mrs. Bullene do so, we can only say they are doing just that which these spirit enemies of truth would have them do. Our experiences in the matter of spiritual control have shown us that all this untruthfulness from the spirit side of life is brought about and operated under the management and control of spirits who, when on earth, made it their whole business to deceive their fellow-men, in order that they might the more effectually keep their impious feet upon the neck of prostrate humanity. These people, in the name of the "gentle Nazarene," surnamed Christ, and as the only Christ-anointed rulers of the world, founded the religion called Christianity, and erected a church the chief seat of which is the narrow confines of the Vatican in Rome. As an auxiliary of that church, and as its restoring arm, Ignatius Loyola, a spiritual medium, was inspired by bigoted priestly spirits, toward the early part of the sixteenth century to found an order of priests called "The Order of Jesus." These priests were licensed by the Christian Church to resort to any measures however wicked, that would serve to extend and increase the power of the Roman Catholic Church, then threatened by the schism which soon found its great leader in Martin Luther. These licensed Christian enemies of humanity were known as Jesuits, and they spread like a pestilence over the whole world, poisoning the earth's atmosphere with the malaria of religious bigotry. Never has any such engine of mental and spiritual tyranny been set in motion; and never again will it be possible if the lovers of unadulterated truth will hold up our hands in our death-grapple with this insidious and mighty power. These banded and trained enemies of truth have, for three centuries and a half, been leaving the earth by millions, to resume their fell occupation in spirit life. They had a perfect knowledge of the law of psychological influence and control of mortals while here, and therefore, as spirits, they dreaded nothing so much as that their monopoly of that knowledge should be broken by the advent of Modern Spiritualism. They well know that nothing but Spiritualism, as it has been brought to earth by spirits who have never been subjected to their accursed influence, can break their power, and hence they resort to every means to crush or control that movement. Mediums are everywhere beset by these inimical spirits, and interfered with by them in proportion to their usefulness in spreading a knowledge of the truths of the after

life. Knowing this, and believing that the denunciator of mediums, on the occasion referred to, was a spirit controlling Mrs. Bullene, we were justified in inferring that it was a Jesuit spirit who controlled her. Mediums can only become victims of spirit obsession when some one or more spirits acquire such a control over them that their words and acts are no longer their own, and when no unselfish and friendly spirits are allowed to use them for their own good or the good of others. We did not therefore regard Mrs. Bullene to be the victim in that case. The victim was the spirit enemy at whom our criticisms were aimed, who fell by our blows. As both Mr. Wheeler and Mr. Colby are acknowledged mediums, we have the right to infer that they were influenced to misrepresent us in the manner they have done, by these openly avowed spirit enemies of ourself and paper. It is a charitable view of the case to suppose this fact. But if these mediums are used by these inimical spirits as bombshells, and thrown into the fortifications we are occupying against them, they must not blame us if we extinguish their fuses, and roughly load them into our mortars and fire them back again, to explode where they come from.

And now in closing this eclairsissement, we demand of Messrs. Wheeler and Colby that they will show what grounds they have, to allege that we have published any "pretended report" of anything or anybody. It may be, that these men have been in the habit of giving "pretended reports" where nothing but facts are admissible; but if that is the case we beg to assure them that they lie under a mistake when they suppose we have got down to their level in that respect.

Better quit helping the enemy, by assailing the only man, and the only paper that has the courage to throttle him; and turn in and help to make short work of this spirit villainy. If you don't, rest assured they will make short work of you, for they are using you against a power that will brook no treacherous trifling in opposition to it. If you are Spiritualists, as you profess to be, fight the enemies of Spiritualism, not its true and most faithful friends.

If we have struck these prominent representative men heavily it has been in no spirit of revenge or anger; but to avoid the necessity of having to waste time in giving them further attention, when we need all the time we have for the enemy. We think they will have sense enough hereafter to leave us alone. Perhaps not; we will wait and see.

A SQUARE BACK-DOWN — ALFRED JAMES COMPLETELY VINICATED.

It will be remembered that three weeks ago we reported the fact that Alfred James had been arrested, upon the sworn testimony of Mrs. Dr. Mary Pratt, and charged with having sworn falsely in accusing her of having, in company with Wm. R. Tice, of Brooklyn, made an indecent assault upon him. At the hearing before the magistrate Mrs. Pratt was supported in her groundless proceedings by Tice, who came all the way from Brooklyn to aid Mrs. Pratt, to have Mr. James deprived of his liberty. It was not then apparent that Mr. Tice had a personal interest in the false proceedings against Mr. James; but later events indicate the true inwardness of this most abominable outrage. Mr. James was bound over to answer at court, on the sworn testimony of Wm. R. Tice, his friend, R. B. Westbrook, and his associate, Mrs. Dr. Mary Pratt. The complaint, at our request, was made returnable at the then sitting term of court, and at the last hours of the term a bill was found. On last Monday morning, without notice to Mr. James, who was under bail, he was called in court to plead to the indictment. But for the fact that Mr. James had, on Saturday, secured counsel to watch proceedings, his bail would have been declared forfeited. As matters turned out, Isaiah Brown, Esq.—Mr. James' and our own counsel—happened to be present and entered the plea of not guilty for Mr. James. Mr. Brown, who is one of the brightest and ablest criminal lawyers of the Philadelphia bar, at once pressed for an early trial. This compelled Mrs. Dr. Pratt, who was present looking after the interest of William R. Tice in his unfounded legal proceedings against ourself, unguardedly to "let the cat out of the bag," by saying that she did not want the trial of Mr. James to take place until after the trial of the indictment against ourself, the private prosecutor of which was Wm. R. Tice. This admission or confession of the real purpose for which her complaint was made, shows two things: first, that Mrs. Pratt was acting in concert with William R. Tice, in the matter; and, secondly, that Mr. Tice thought he could, through Mrs. Pratt, impeach the veracity of Mr. James, and destroy the value of his testimony as the principal witness in our behalf against the false accusation he has made against us. These are the vile means that are being used to injure us and our paper in the estimation of the public. No language can properly characterize such abominable meanness.

On Tuesday morning last Mr. Brown renewed his application for an early trial of Mr. James, and assigned such reasons for so pressing the matter that the counsel for the Commonwealth was compelled to propose to submit the bill to a jury without a trial, for a verdict of not guilty. Mr. Brown, feeling that he had sufficiently humiliated the prosecutrix and her friend and accomplice, William R. Tice, agreed to that disposition of the case, and a verdict of not guilty was given. Mrs. Pratt

did not dare to proceed any further in the matter, and submitted to the dishonor of having made an unfounded charge against an innocent man. Thus may the enemies of truth be ever discomfited, say we.

J. WILLIE FLETCHER IN PHILADELPHIA.

The First Society of Spiritualists of this city have been unusually fortunate in securing for their rostrum, during the month of March, Mr. J. W. Fletcher, of Boston, Mass. It was our good fortune on Sunday last to hear two very able and instructive discourses, delivered through Mr. Fletcher, by a controlling intelligence of unusual power. The subject in the morning was "The Reasonable Way to Worship God and the Unreasonable Way to Worship God," and in the evening, "After death; what?" These subjects were made the basis of a most practical and searching examination of the comparative merits of the spiritual dispensation of truth, and the theological conjectures which constitute the ground work of all the modes of so-called religious worship, which have prevailed, or which now prevail to so large an extent. The contrast was one that must have set even those who differed with the speaker, to thinking seriously about the necessity of some more rational way of worshipping the Creator of the Universe, than to endeavor to drag that great universal power down to the level of man's finite comprehension and clothe it with the physical, mental and moral attributes of humanity.

We are not surprised that Mr. Fletcher created the profound impression he did in London, and that he should have aroused such a widespread interest in Spiritualism in the metropolitan city of the world. It is refreshing to find here and there among the inspirational and trance speakers, mediums who are controlled by spirit influences that seem to apprehend the practical wants of the hour, and who subordinate rhetorical embellishment to the logical application of facts, in illustrating the teachings of Spiritualism. No one can attend the lectures given through Mr. Fletcher and not be permanently impressed with the impartation of truth which is given through him.

We congratulate the Spiritualists of Philadelphia upon their good fortune in having Mr. Fletcher among them; and congratulate him that he has made so successful a debut in this city. Apart from his individual worth, he is grandly sustained by his spirit supporters. By all means go and hear him. It will do you good.

SPIRITUAL AND LIBERAL CONVENTION.—The Michigan State Association of Spiritualists and Liberalists will hold their annual convention at Fenton Hall, Flint, Genesee county, Mich., commencing on Wednesday, March 23, at 2 o'clock, and continuing over Sunday. All speakers in the State and adjoining States are invited to be present. Also all mediums and all interested in the Spiritual and liberal cause are invited. Arrangements will be made for the accommodation and entertainment of all who attend at reasonable rates. Further notice will be given in due time. L. S. Burdick, President, Box B, Kalamazoo; Miss J. R. Lane, Secretary, No. 312 Woodward avenue, Detroit, Mich.

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work, in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

SPIRITUAL CIRCLE every Sunday afternoon at 2:30 o'clock, at Hall N. E. Cor. Ninth and Spring Garden Streets. Public cordially invited free. Dr. J. H. Rhodes, Conductor.

PHILADELPHIA MEDIUMS.

Mrs. H. D. Chapman, Medium for the sick in body and mind. No. 1208 Mt. Vernon Street.

MRS. JAMES A. BLISS, Materializing medium, will until further notice, hold a Select Materializing Seance every Sunday, Tuesday and Friday evenings at 8 o'clock, at her residence, No. 1620 South Thirteenth Street, Philadelphia, Pa. Private Seances by special arrangement. Take Thirteenth street car, green light, to Baltimore depot, exchange for one horse car to 1620 South Thirteenth St.

MRS. LOOMIS, Trance Test and Healing Medium. Diagnosis of disease or business reading from lock of hair by mail, 35 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila., Pa.

LEONARD I. ABBOTT, Magnetic Healer. Paralysis and all nervous affections a specialty. Treatments from \$1.00 to \$3.00. Special terms by addressing 1223 North Third Street, Philadelphia.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. Thilie R. Beecher, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

Mrs. E. M. Powell, Business and Test Medium. Sittings daily from 9 a. m. to 9 p. m., at No. 258 North Ninth Street.

Mrs. Hohlock, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1311 North Front Street.

Dr. Roxiana T. Fox, Healing and Test Medium, 448 Oak Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 9 p. m.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifteenth st., Phila.

Alfred James, Trance, clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 2 Rear of 1229 Vine street.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2125 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Elm-world Street.

Full information and all needed sent free. Address **Grinnell & Co., Portland, Maine.**

OBSESSION—WHAT IT IS.

Through the Instrumentality of B. F. Brown, a Spirit Doctor.

Having been in the spirit world for over twenty-five years, and being a student of obsession, as well as the new school of vegetable matter, and materia physician, I deem it my duty to say a few words in regard to obsession. That spirits, both good and evil, do control mortals, there is no doubt; but in spirit life there are several classes of spirits, the same as there are among mortals in earth life; and from personal experience in spirit life I find that life after death is the same as in earth life; for while in earth life, you can progress if you only wish and try. Of course it is a hard trial to some, and it is the same in spirit life. You can study and become a bright, intelligent spirit, or you can remain for years in the same condition as when you enter spirit life an unintelligent spirit, with no education, no desire for any, or for anything, except to come back to your old earth conditions and live your earth life once again. To do this, such spirits have to gain a strong hold on a mortal, so that they may live their earth life over again.

Case No. 1. I well recollect the first spirit that I saw, that could be called an obsessing spirit. He was of Catholic parentage, and was trying very hard to get full control of a young lady's organism; but was not able to do so any farther than to throw his old earth conditions or feelings upon her. The result was, it made her experience what she supposed was physical suffering about the brain or head. This was what I term spiritual suffering from an obsessing spirit. I approached him and remarked: "You ought not to do that; it is not right. You are injuring the mortal, and should desist and go and seek an education from older, brighter and more intelligent spirits than yourself, before you ever try to control a mortal again. He consented to do so, and I remained with her, and removed the inflammation from her brain that was produced by this spirit, and then went on my way rejoicing.

Case No. 2 was that of a seemingly beautiful spirit of an old lady, who informed me that she had been in the spirit world for over forty years; that for nine years she had been in the same place, trying to control her son and prevent him from going astray; that she was old and had little vitality, and was compelled to draw a certain amount from her son to enable her to remain with him. She begged of me to assist her, and give her strength with which she could carry out her designs, and they were not evil. All that she wished to do was to prevent him from committing a sin. I showed her where she was committing a sin, and also doing a very severe injury to her son by remaining with him so steadily and so long. She was using his vitality to such an extent that it kept him weak, discouraged and down-hearted most of the time. I remonstrated with her and even taught her how to properly control mediums without inflicting personal injury on them; for which she was very thankful.

Case No. 3 was what is termed spirit fright. It was this: I saw a spirit that was adjudged insane while in earth life and passed over to spirit life in that condition. He wanted to come back to earth life and inform his friends that he still lived, and that there was no such thing as death. He fastened on to a poor mortal and tried to control him, and not being educated and not understanding how to do so, he threw his old earth conditions or feelings on the mortal. He saw the effect it was having and became frightened and started to run away. I caught him, brought him back, showed him the result of his experiment, and assisted him to control, and spent some time teaching him to control properly. I did so before I left him, and I think I saved that poor mortal from an insane asylum, as well as educating a spirit or instructing him how to gain an education. I afterward met him, and he showed an abundance of gratitude for what I did for him.

Case No. 4. It was only a short time afterward that I had my attention called to a rather queer and amusing case—that of a little child, a girl, who said she was seven years old. She had been in the spirit world for two years, and had most of the time been with her mamma, and her grandmother was assisting her. She got so she could talk to her papa, through her mamma; and not understanding it, from her youthful age, she would cry considerably because her father and mother did not hold her and caress her, as they did while in earth life. This would throw the same feeling on the mother, who was mourning herself weak and sick, when I encountered the little child, and had her removed to a place where she would be educated, and taught her what to do—how to control—and the difference between spirit life and earth life. I watched over her mother, and noticed the change day by day, after the removal of the little one.

Case No. 5. I was afterward summoned to a very peculiar case, which would no doubt have resulted in murder, if it had not been for timely assistance. There was a very vicious male spirit, a Spaniard by birth, who was trying hard to control a poor innocent youth, and had succeeded to a great extent—so much so that he had forced the youth to arm himself with a large knife, with the intention of committing murder. I came up to him and asked him what he was harassing that poor youth so much for? He at first pretended that he could not understand my language; but in a few moments I saw that he was deceiving me; that he was a false, lying, deceitful spirit; meant as I had been informed, when summoned to the case, to do bodily harm if allowed to proceed. After conversing awhile with him, he made a full confession to me. It was this. He said he had been a spirit for five or six months, and had come into the spirit world in what seemed to him a very curious manner. He was not a believer in any hereafter—was what we call a Materialist. He got into a dispute with a companion and was shot; and, as he thought, went to sleep, but awoke and found himself a spirit, with all the revenge in his soul that he had while in earth life, and he had been seeking an opportunity to carry out his revenge through an innocent person, whom he had been influencing for some time. I remonstrated with him and told him the consequences. He said he was willing to suffer anything to carry out his hellish designs. I tried to get him to leave the medium or mortal through whom he was operating, but he would not do anything of the kind. The results were, with proper assistance, he was removed and taken where he would be properly educated and not released until he was. No doubt, if he had been allowed to remain with that poor innocent youth, the latter would have committed murder through him, for

which he would have had to suffer extreme punishment, for a crime which he was not really guilty of. There are hundreds, yes thousands of similar cases.

Case No. 6. Was also that of a male spirit who entered spirit life in a fit or spasm, caused by intoxication. He had tried to gain control of his own son several times, and had only succeeded far enough to throw his earth condition upon the son or medium, and would cause him to have a fit or spasm. Another spirit, operated upon him at the same time, who wished to use the medium for a certain purpose, who passed away from earth life with a very weak stomach. They were both at work on that poor mortal day and night. The father with as good a purpose as the other spirit. I conversed with the father and showed him what he was doing—explained to him the physical suffering he was causing his son to bear, and told him that it was all wrong. He said, with an oath, that it was his child and he had a right to control him, and would do so, no matter whether I approved of it or not—said it was none of my business as it was his son. I approached the other spirit and found that he had been trying, for five years, to get control of him, but the father prevented it; and he not understanding how to control any more than the father, I taught him so that he could control without throwing his earth troubles on the medium. The result was no more fits or spasms—no more stomach trouble, with the exception of a slight inflammation of the mucus membrane of the stomach, which was easily removed.

Case No. 7. In this case there was a gentleman in earth life, who was a sufferer from several complaints. He had a trade that he worked at, and was very steady, I might say temperate in his habits. I was called to examine him through his medium, and found that he not only suffered physical pain but spiritual. And now what was the cause? I asked him if he did not have some desire to paint pictures, etc., he replied that he did. Well, while you are painting do you not find yourself free from pain, I asked. He replied that he did. Well, you have a very good spirit influence about you, and if you will devote your time, or even your spare moments, to painting pictures or figures, your disease will leave you. I cannot remove the spirit or influence from you, as it would not be proper, and I would not be justified in doing so. I agreed with the spirit to assist him all that I could to control the medium and did so.

Case No. 8. Was a lady who had been a sufferer from what her physician had pronounced nervousness. She informed me through the medium that she had been afflicted several years. I asked her if she did not feel as if there were some one after her, or behind her most of the time? She said she did. I also asked her if she did not feel like writing a great deal; and if, when she sat down to write, she did not get disturbed in regard to her own affairs, or about what she thought of writing, and she said yes. I informed her what was the cause of it, and the result that would follow if she would give up to it, or even if she did not give up to it. She tried with her spare moments and succeeded very well, when the spirit controlling, became too eager to do so, and caused her considerable uneasiness. I showed him the results, and he left her without any further parley. The result in this case was a cure for the lady. She could sit down and remain quiet for the first time for several years.

Case No. 9 was also of a lady who had been subject to spirit influence for years, and, like thousands of other mortals, had acquired very little knowledge, if any, of Spiritualism, and had been a permanent sufferer from spirit influences for over thirty-six years. You ask, how did she suffer? She would start out in the morning to attend to her usual duties, when she would very clearly and distinctly hear a voice saying, "Don't do that," "Don't go that way," "Go this way," etc. And in spite of herself she would be compelled, nine-tenths of the time to do just the opposite of what she intended to do. Also, while writing she would be compelled to give up, or refrain from writing, part of the time, and do something else just the opposite of what she desired to do. I conversed with her through the medium and found that she not only recognized the spirit, by description, but by name, and recollected back to his life, or the beginning of his life in the spirit world. She herself was a very bright, intelligent lady, well educated in most everything, except the most important of all—that is, Spiritualism and Obsession. The spirit was far below her in intellect, and every time that he exerted his power over her; he made her appear as he was, far below her natural condition. While I was conversing with her, and also with him, he was so egotistical as to think I would then assist him in controlling the mortal or medium. I did not do so. I removed him, and the result in this case was the return of the lady's intellect—her lost reason was restored—her physical health excellent.

One more case and then I will try to explain the reason of obsession, the cause and the prevention.

Case No. 10 was that of a lady who began to fail very rapidly, and with no physical trouble. She commenced to have a dislike for her home and a great many of her friends. I saw that she was a subject of obsession—that it was not the first time that the same spirit had obsessed her, or fastened upon her organism. She being of a very positive nature or disposition, had managed with the assistance of some spirit friends to get rid of the vicious or obsessing spirit. But he returned, and found her in a very negative condition or state of mind, and improved, the chance—fastened again on her organism or brain, and she was failing very rapidly every day, when I removed him from her, and she, with good care, escaped death.

Now, obsession is a very important subject to everyone, both spirit and mortal. It is something that every one should investigate thoroughly, and strictly observe its teachings. It is a subject that should be studied by every spirit in or out of the body. It operates in several ways. Here is one: A spirit in the body will leave the body with probably no education in this phase, and pass to the spirit world and will see a spirit trying to control a mortal and think, "Well, that looks very simple—I guess I will try it;" and they do so. With what result? Take for instance Case No. 1. A Catholic spirit trying to get full control of a mortal and meeting with, you might say, no success on his part, except to throw his old earth conditions upon her, and cause her considerable of what is wrongly termed physical suffering; while it would be spiritual suffering caused by an obsessing spirit. You speak to them and you become the subject of rebuke. It is a work that I glory in carrying out.

There is another class of spirits that may be termed obsessing. They are the old materialists. You take an old materialist when he enters spirit life, and advise him to come and be taught the laws of spirit life or how to control a medium, and almost every one of them will tell you they are too old to learn; and they, with very little vitality, gain a hold on a person's organism and draw the vitality from them to such an extent as to keep them weak or exhausted a greater part of the time.

We will go back to Case No. 2. There was a seemingly beautiful spirit, trying to guard and protect her son against all evil. She was trying to do a great and good work, but did not understand it—was not well enough educated in the laws to enable her to control, and although she saw her son failing in physical health and strength every day, she could not realize that she was the cause of it.

So you see there are several phases of obsession—the greater amount of which is due to utter ignorance; in fact, all of it. You cannot find a case where it is not either due to ignorance or sympathy of the spirit friends of the mortal or medium. And in such an instance as that, it is nothing but ignorance, for they cannot perceive that they are injuring the medium. At the same time they are either throwing their old earth conditions upon the being, or drawing and using the vitality from the person upon whom they are operating. But why do they? Are they compelled to draw the vitality from the person that they are operating through? Yes; because they have to draw a certain amount of vitality from a mortal or medium to enable them to control. If they are properly educated, so to understand how to draw from other spirit friends, or from the good and pure elements that surround a person or medium, then they can control a person's organism a great many times in one day without doing them an injury.

A spirit that understands the laws of Spiritualism and the laws governing control of a person's organism, can enter a small group or circle of friends where everything is in harmony with nature's laws, and draw from them enough of vitality to enable them to control without inflicting any injury to the medium. So you see there are several ways to control a medium without inflicting any injury upon them, providing they are understood properly. No doubt there are a great many of you, if not all, that have sat either in a large or small circle, and some of you have been very much exhausted at the close. And why? Some people are more negative than others, and a spirit can draw from them much easier than a positive person, and there not being negative ones enough in the circle, the spirit, if very anxious to control and compelled to draw from them, draws enough to cause them to feel weak and exhausted. As long as they remain quiet they do not discover any difference, unless the person be very negative and sensitive, then they can feel them drawing upon their system. But in no instance can you find a person that is drawn from in that manner, but what is developing their mediumship; if not for the material world, for the spirit world. But why for the spirit world? It is to enable the higher order of spirits to control them, or use their organism to control mortals, and these are generally good mediums, because they have a double power. That is, if the higher and lower spirits are educated. If not, they are only what is termed a fair medium, at the same time the medium may be a very refined and well educated person.

You often hear it remarked, that like attracts like. Such is not always the case. For instance obsession occurs among the very best of people; it is just as apt to occur to a professor as it is to an uneducated person, for it occurs, as I have remarked, with very negative and sensitive people. If spirits, after trying to control a medium, find they cannot succeed, unless they bring their earth conditions with them, that of course would cause the medium to suffer, if not for a long time, it does for the time being. Then finding out what effect it was having on the mortal or medium, if they would desist and be taught how to control, they would save all of this that I term spiritual suffering or obsession. But instead, they think, through their ignorance, that every time they try, they will be more successful, and so they remain with the medium or sensitive and negative persons until they make them sick and weak from loss of vitality, if the opportunity permits. But there are vicious spirits that it is almost impossible to remove.

It requires a great deal of assistance from spirit friends in such cases, and it also depends on the person that is obsessed. There are several ways of removing them—and then it depends upon the life of the person from whom they are removed, after they are removed, whether they will ever be attacked again or not. They will have to learn who they are and what they are—how to live according to nature's laws, and after learning this they will then know themselves—understand their own individuality—and if approached by evil spirits they will not be affected. But there are a class of people who are mediums and understand it, and know they are mediums, and are not willing to allow the spirits to control them for fear it does not correspond with orthodox ideas—who fight and battle all their lives with the spirits, or against them, and the result is, neither understands the other, and they struggle so hard against each other that it weakens the mediums and they become sick. I do not think we have any right to remove these spirits. They are good spirits, trying to get teachers for the material world, or mediums that they can operate through and teach the spirits in the body, and educate them for the spirit world. As is often the case, the spirit or spirits remain with them until their elevation to spirit life, and they find things a great deal different from what they expected, and then they wish they had acquired a knowledge of what would have been best for them before entering the spirit world. The result is, they are compelled to learn like the little child at school, and only to learn what they fought against all their mortal life. I think I have said about all I possibly can on the subject of obsession at this time. I do not want to have it understood that I class all diseases, or try to have you entertain the idea that I believe all diseases of mortals are caused by spirits. Such is not the case. There are physical suffering and spiritual suffering, and you must learn to distinguish one from the other, by living according to nature's laws. Also do not think I am egotistical in relating my own experience, as there are older spirits who could probably tell you more than I could about the subject—obsession.

LEWISTON, Feb. 15th, 1881.

Letter From J. Wetherbee of Boston.—Visits Mrs. Katie B. Robinson of Philadelphia, and Mrs. Ross, of Providence, R. I.

One of the pleasantest gatherings I have been to for a long time, was one at the parlors of Mrs. Thayer, the flower medium, where about thirty of the friends of Modern Spiritualism met socially to pay their respects to Mrs. Katie B. Robinson, the Philadelphia medium. She pleasantly occupied the evening or two hours of it, by her different controls; and she sustained her reputation as a medium of the first order, with versatile gifts. Every one was sorry when it grew late, and the entertainment was obliged to terminate. I understand Mrs. Robinson is here only on a short visit.

Materialization seances are quite in order at the present time. Mrs. Hull gives them when required by any select few, and generally in the parlors of Mrs. Bigelow on Hancock street, a fine lady of blue-blooded standing; and every one says, including Mr. Hazard, that there is no discount on her manifestations. Mrs. Fay also gives them two or three times a week. She is particular also: whom she admits; not perhaps fearing any rough usage, but realizing as all will in time, that a sceptical element of an obstinate character in a circle, is injurious to the medium, detracts from the quality of the manifestations, and in the words of scripture, there is a growing repugnance to casting materialization pearls before swine.

Mrs. Ross from Providence, dropped in upon our city a few weeks, moved by some good influence, and is giving materializations five evenings of the week, at No. 8 Davis St. In some respects she is the most satisfactory of all I have seen. That however is not in the shape of light; for her rooms during the manifestations are hardly up even to the low illuminating standard of the others; but there are other points in her favor that more than make up. Mrs. Ross complained the first week that she was neglected. She makes no complaint now; but rather says, "hold on! MacDuff." She was favorably noticed in the *Banner* by this writer, and that attracted Haynes of the *Herald*, a Spiritualist of the R.-P. J. stamp, Hosmer, also of the *Herald*, not a Spiritualist, and a pleasant faced pastor by the name of Wiggen. The non-Spiritualist wrote one of the best accounts of a materialization seance that I ever read, which was printed in the *Herald*, filling almost two columns; a creditable thing for the *Herald*, which is not often fair to this ism.

In the next edition, Haynes followed with an item, as an experienced representative of the *Herald*, and pronounced it one of the most diaphanous frauds of its class. He was an experienced representative, for he recognized a departed relative at the Bennett manifestations, and that exposure brought him to grief, and so he is naturally soured to all. However, his item did not tarnish the lustre of the inexperienced representative's report, which represented the facts; while the adverse item represented only an *ipse dixit*, inspired by an old wound. The pleasant pastor in his company told his story in the *Globe*. It was Haynes' item extended into particulars and was not warranted by the facts; for I was present and saw things as the inexperienced representative did; and I know that the statement so favorably made by him was warranted by the facts in the case. The effect of these notices and criticisms has been a rush to Mrs. Ross; and she says it will never do to advertise materialization seances. On Sunday evening, I counted fifteen disappointed applicants in Davis street, returning for want of room; I found seven on the steps also seeking admission; and on opening the front door I found the entry rather crowded, and Mr. Ross was telling them he had all he could admit that night; and on going in, I found about twenty-five sitting in the chairs, waiting to witness the manifestations when the time came.

I will not attempt to describe one of these exhibitions. That has been done so much and so often that it has become monotonous. I therefore prefer to give my impressions rather than descriptions more or less in detail.

Confederacy in one of Mrs. Ross' seances is wholly out of the question. Any one, be he sceptic or believer, be he minister or journalist, who suggests confederacy is a fool. I need not say why, only I mean just that. Then of course it is either fine acting by Mrs. Ross, or it is what is claimed for it, spirits. Taking it for granted that there is and can be, under the circumstances, no confederate action—and that is what I wish the reader to understand is the unmistakable fact—then the apparitions, male or female, are either Mrs. Ross or they are spirits; there is nothing else they can be. Now, without any verbosity, let me state a point, and then draw your inference.

While sitting with the audience and just before the commencement of the manifestations, I said to a gentlemanly neighbor, who was not a Spiritualist, whom I had just been conversing with: "Look at Mr. and Mrs. Ross as they stand there together on the opposite side of the room." "Yes," said he. "What is the difference in their heights?" He replied "Mr. Ross is certainly a full head the taller of the two; certainly nine or ten inches." "Now," said I to him, "remember that, for a purpose," and he said he would. Soon after the apparitions, male and female, began to appear and take an interest in some present, as is usual; after a while a man appeared and stepped out into the room, rather boldly. He had a long white beard, and looked like the reformed John Brown. If it was he, his soul was indeed marching on; but that is not now the point.

This spirit with a white beard came to no one in particular, but came to all. Some seven or eight went up and shook hands with him. He was a little taller than I was, I saw, by looking at him, as he stood squarely on the parlor floor. On returning to my seat and after others had shaken him by the hand, I said he looks toward you, Mr. Ross—who was sitting on his chair in the other corner of the room. Mr. Ross then went to him and shook hands, and I said to my neighbor, "What is the difference in stature between Mr. Ross and that spirit?" He replied, "About two or three inches; Mr. Ross is the taller of the two, not over three inches; I should think the difference nearer two." That was my own impression, and the statement tells the whole story; that it was not Mrs. Ross; that it was not a confederate; was as unmistakable as any positive objective fact can be. What, then, was it if not a materialization?

I had some other current matters to write about in this letter, but as I have so extended the Ross account, perhaps I had better close; omitting them, or leaving them for some other time.

JOHN WETHERBEE.